THE SHIELD OF our Safetie:

Set foorth by the Faythfull Preacher of Gods holye Worde A. Anderson, vpon Symeons sight, in hys Nunc dimittis.

(.·.)

Seene and allowed.

Micha.2.11.

If a man walke in the Spirite, and woulde lye falslye, saying: I wyll prophecy vnto thee of Wyne and of strong Drinke, he should euen be a Prophet of thys people.

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TO THE RIGHT REuerend Father in God, by Gods appoyntment, *the Byſhop of London*,

Anthony Anderſon, the Preacher of Gods holy Goſpell, wyſheth all heauenly helpe in Chriſt our Lorde.

AS THE BENEFITS OF GOD to this Nation (Right Reuerend) are mo then many, ſo aboue al are we bound to praye and prayſe greatly the Lorde Omnipotent, by whoſe mightie hande, Satan is from vs baniſhed in his olde Popiſhe pride, his chiefe Inſtrument the Romiſhe Antichriſt ſo fully ſlayne, by the daily breath of Gods holy worde, that neuer is he lyke in ſuch ſort with vs to be reuiued. The prouidence of God hath apointed this to be the time of our Chriſtian tranſlation, and hir Maieſtie (oure gracious Soueraigne Elizabeth) his Noble Nourſe, to his Engliſh Church, taking from vs in one hower, both Pope, Cardinall, and perſecuting Prince. And hath from the gates of death drawne her, and nowe ſet her chiefe among the princes of the earth: For the loſſe of her Graces Syſter ſome Papiſtes doe ſore lamente: but for the gaine by hir Maieſtie now, both one and other may reioyce. For againe is verifyed the olde propheſie of Dauid: God gaue the worde, and great was the company of the Preachers. Kings of the Armies did flee, they did flee, and ſhee that remayned in the houſe deuyded the ſpoyle. Though yee haue lyen among the Pots, yet ſhall ye be as the wings of a Doue, that is couered with Syluer, and whoſe feathers are as yellow Golde. For God hath giuen ſufficient matter to hir, and to all other, to tell of our delyuerie from the innumerable Hoſtes of Popiſhe Locuſtes, which in the peſtilent dayes of late Popery,

Colo. 2. 13

Pſal. 68. 11

pinched vs in hir Noble Grace, and her Grace to the terror of vs. But are not these Armies and their Kings fled? they are by the mightie hande of our Christ scattred, banished and deade, that sought the desolation of our Englishe Israell, and our most godly Hester hath obteyned in mercy, hir selfe and
Esther.3. christian subiects, these presente Halcions dayes. From God
4.5.6 7.8 by hir hande we enioy this most pleasaunt seedes tyme of the
9.13.14. Gospell, nowe well neare full twentie three yeares. By her
15.16. Maiesties faythful care in bounden duetye, oure decayed Ierusalem is mightily repayred: yea, though Sanballat and
Nehe.4. Tobiah spyte it, and seeke to hynder it, yet Noble Nehemias goeth on with all. GOD graunt vs hir louing subiects to ioyne with the Iewes in this, namely eche man in his calling to buylde to his power, in the house of the Lorde: that wee may be the Mansions of the holye Ghost, and to haue oure weapons ready in hande, and earnest hartes in true loyaltie
1.Cor.3. to hir Maiestie, to fyght against his and hir enimies, for her,
16.&c. and then our defence, whereseouer they shal assault vs. And
6.19. let vs not be afrayde of our Popishe aduersaries, which is to them (sayth saint Paule) a token of perdition, and to you
Phil.1,28. of saluation, and that of God. Would God in these buylding dayes, we had not in authoritie in sundrye Shyres: yea, in the harte of this Realme, spyghting Sanballat, and menacing Tobiah. But as the Gospell by suche, receyueth some hinderance: so I truste in the Lorde, that were they better knowne to Nehemias. As for her earnest zeale to his truth, shee cannot (by their surmised traynes and fayned fayth to her godlye growth in Christ) bee stayde from hys labours in hir heroycall harte, fyrmely planted to increase. So through her kingly power, shee woulde not admyt such the seates of Iustice for peace, which are sonnes of Warre to Gods Church, but contrary with God her Lorde, thruste these myghty from the bench to the Barre, and by Dauids
Psal.101. example cut of the wicked, or at least weede them out of the

the Citie of the Lorde. Yea, euen as manye as haue euill wyll at Syon, and that my diligence wyth others my Brethren may appeare, at whoſe mouths people ſhould aske and haue knowledge, and that alſo ſome at leaſt hereby myght be profited, I haue to my poſsibilitie ſet Plough on gate, and furrowed this lande, that after followeth, as appeareth. And albeit many other could haue farre paſſed this my tyllage, yet perceyuing the clowdes to houer towardes Harueſt (God for Chriſtes ſake pardon our ſynnes, and preſerue Elizabeth our chriſtian Queene) and this fertyle ground ſo long to lye fallowe, I after ſome vewe of my ſeedes, whether they woulde abyde weather, and well agree with the lande, ſanctified my Plough with chriſtian and earneſt prayer, and haue layde open my labours, to the skilfull ſuruey of godly huſbandmen. And doubt not that good fruite, and much encreaſe ſhall be fall to the Reapers. Which labour ended, I deemed beſt to ſhrowde my trauayling Plough, vnder your Lordſhips learned Shelter, aſſured that whatſoeuer frowning weather then ſhal aſſayle it, as nipping froſt, carping cold, Romiſh rayne, hatefull ſtormye hayle, or other wynters wynde ſo euer can come, well hapt ſhould my poore Plough be againſt al theſe, and where neede is at all oportunitie, the ſame in right to be defended. Another cauſe why I preſume my ſymple Pen, to your learned L. is to offer hereby a token of my good wyll, and duety to your good L. and that from your olde Country man receyuing this little, by it your godly diſpoſition maye be againe as it were deſyred, to ſtretch your former hande, to helpe Gods houſe in Leceſter ſhyre, but ſpecially in Northampton ſhyre, where (God it knoweth) neede is both of ſowing and weeding, I ſpeake of experience. And if this my bold enterpriſe, your L. wil vouchſafe fauorably to accept: & if by your great ſkyl in Gods huſbandry thought fyt for the lower ſort (for whoſe ſake chiefly I haue done it) you wil publiſhe the ſame, and alowe it for ſounde, I ſhal account my ſelfe more and more bounde, and endeuour my hande to Mala. 27.

ſuch godly further labours, as his holye wyll hath determined. The Lorde for euer bleſſe you wyth this olde Father Symeon, whoſe wordes followe, and giue you wyth Gods whole Church, his and our common conſolation Chriſt our Lorde, that he may be yours, and you for euer his. Amen.

From Medborne in Leceſterſhire, this 12. of December. 1580.

Your L. humbly in Chriſt.
A. Anderſon.

LORD nowe letteſt thou thy ſeruant departe in peace, Luc.2,29.
according to thy worde. For mine eyes haue ſeene thy
Saluation, which thou haſt prepared before the face of
all people. To be a light to lighten the Gentyles, and
to be the glory of thy people Iſrael.

THe Euangeliſt Saint Luke (after he hath by ſundry approued Teſtimonies, wytneſſed to Gods holy Church, the order and byrth of Ieſus Chriſt, borne of his mother the moſt holye Virgin Mary) doth purpoſe the deſcription of Chriſt hys Office and Function. In cauſe wherof he firſt eyteth the gratulatory Song of olde Father Symeon, who doth moſt pythely ſet downe the parts of Chriſtes office, and valour of his nature to his Godhead annexed. Namely giuen of his Father, to be our onely ſufficient and Omnipotent Meſsiah, gyuen and not ſolde, prepared of the Father, not at all purchaſed by man or Angell, to be the Saluation alone of Iewe and Gentyle. To the Heathen that laye in darkneſſe, Gods lanterne and light, and to his kinſmen the Iewes, their greateſt cauſe of glorye. But onely Symeon thus ſayth: And what is he, and his authoritie, that we ſhould buylde our Fayth on his warraunt? For aunſwere I ſay: Giue eare to our Euangeliſt, who by the ſpirite of God wryteth, and thy Queſtion ſhall fullye be anſwered. For thus wryteth Saint Luke. Behold there was
a man in Ieruſalem whoſe name was Symeon. Thys man Luc.2.25.
was iuſte and feared God, and wayted for the conſolation of Iſrael. And the holye Gſtoſt was vpon him, and it was declared to him from God by the holy ghoſt, that he ſhould not ſee death, before hee had ſeene that Annoynted of the Lorde. And he came into the Temple by the motion of the holy Ghoſt, & when the Parents brought in the Babe Ieſus, to doe for him after the cuſtome of the Lawe, then tooke he hym vp in his armes, and prayſed God, and ſayde: Lorde

nowe letteſt thou thy ſeruant departe in peace according to thy worde.&c.

Symeon I graunt, is not here adorned of the Euangeliſt with Princely ſtyle, Honorable tytle, or ſayde to deſcend of Noble parentage. Happely he was of baſer byrth and meane eſtate, of the vulgare ſorte, not exalted to office, place of credite in the Common wealths Regiment, or to worldly riches. And herein doth Gods ſpirite continue his well be gonne courſe in the byrthe of thys Babe Chriſt: Who hymſelfe though king and Lorde ouer all, yet in earth borne, is wrapped in ſorye clowtes, layde in a Manger, whoſe Pallace was the horſes ſtable, and his ſhrowde againſt the extreame wynters weather, was the breathe which the Oxe and Aſſe naturally breathed. A poore beginning: yea, but glorious, thoughe to the worlde ignominous, and in the accompts of the Atheiſts of our dayes ridiculous. But ſo alſo to poore Shepheards watching their Flockes by night, not to pompous Princes, to the learned godly Magi, not to the prowde contentious Phariſeis, did the ſame ſpirite manifeſt our Chriſts Natiuitie, the Gentyls light and Iſraels glorye. So likewiſe brought to the Temple, he is not pompouſly receyued of the highe Byſhop, but louingly imbraced by his poore Prophet Symeon, vpon whome the ſpirite of prophecie, in ſteade of worldly pompe at this inſtant was reſiant. By an olde and poore Widowe alſo (but a Prophetiſſe) the daughter of Phanuel of the Tribe of Aſer, the loweſt amongſt the twelue Trybes of Iſraell. This is not done to the contempt of the mightie Monarks and Noble perſons of the earth fearing God, but to the glory of his holy name, and the comforte of the poore deſpiſed Chriſtians in the worlde, that flesh and bloud ſhould not haue elſe where to reioyce, but in the Lorde. Againe, that the eyes of men (being opened) may ſee, that not by many mightie, many ritche, many wiſe, and Potentates of this world, but by himſelf in his owne power and wiſedome, he vſeth the baſe & beggerly things

Luc. 2. 36.

1. Cor. 1, 26 27, 28.

of

of this lyfe, to be his preaching Prophetes and faythfull wytnesses, by them to bring to confusion the glorious wisdome of the world, and the pryde therof. This poore man tho, is enobled with most honorable tytles, as to be Iuste, godly and religious, wayting for the consolation of Israel, and to haue the spirite of God vpon him, all which words as they set forth the excellency of this holye Symeon: So are they of vs further to be considered, for as much as they be to vs the very assured markes infallible, by which we may certainely knowe the faythfull adopted sonnes, and trusty seruants of the lyuing God, from the counterfeyte Christian and vngodly Atheist. But he is called Just, and that of Gods spirite, which cannot lye. First, Symeon is iuste in Gods sight by the will and grace of God. Secondly, he is iuste in lyfe amongst the sonnes of men: But what shall we saye? Was Symeon so iuste in the eyes of the Lord, that in him could no vnrighteousnesse be found. Or was he called iuste, for that he iustly fulfilled the commaundements of God? Or else was he iuste by imputation, bycause his sinnes were not layde to his charge? I answere this demaunde. Symeon is not so iust in the sight of God, that in him can no vnrighteousnesse be found, for no man is free from synne (as Salomon sayth.) Who can say my harte is cleane from sinne. If the Fountayne which is the harte of man be corrupted, the condutes his members and actions, must needs be infected therwith. Truely in Gods syght, neyther are the Starres clere wythout shadowe, or the Angels iust in this respect. Where shall we finde then an earthly man, that can stande in and by himselfe thus iuste before the Lorde? Nay, the best regenerate person, is manye wayes corrupte, and his actions full of synfulnesse: yea, his best workes are impure, farre shorte of that they should, vnworthy Gods sight, muche more his louing acceptation, but most vnworthy the accompts of righteousnesse. In one worde, we & our workes (alwayes our selues and valour respected) are (though re-

Symeons style and dygnitie.

Pro. 20. 9.

Iob. 15. 14.

No man iust before God.

Esa. 66. 2. Luk. 17. 10. generate childzen) as menstruous clothes in Gods eyes, and our selues verye vnprofitable seruauntes. Neyther was Symeon iuste, as fulfylling iustly all the commaundements of God. For that neyther could he, nor any other before him, or since his tyme to the ende of the worlde, can there be any (Christ Jesus excepted) which shall or may doe in perfection the commaundements of GOD: And therfore Symeon, nor any other man can chalenge to him or them in truth and dæde, as hauing wonne the same, the tytle of righteousnesse. But on the other side, they are all Rom. 3. 10 founde Transgressors, and accused of guyltinesse, when as in their best workes they are faultie, and not able to do all, but offending in euerye one, they are worthyly pronounced guyltie of the whole. No, not Abraham in that best approued worke, when he wyllinglye in Spirite (though not without sharpe conflicts in bodye and minde) offered vp his sonne (as the worde of the Lorde commanded him) hath warrante to haunte of righteousnesse before God, or was thereby iustifyed in his syghte, but by his Fayth, as by the hande wherwith he apprehended his Rom. 3. 28. righteousnesse in Christ. Or maye any person obiect (in right) as opposite hereto, the saying of Iames the Apostle, was not Abraham iustified by workes? For Iames doth not in that place dispute the meanes of mans iustification before God, but requyreth that good workes be to Christian fayth adioyned, as by which grace holye men on earth, doe approue that, which God in the Heauens before, through the vndoubted fayth in hys Sonne Jesus Christ, hath imputed to his beloued childzen: which may easely appeare in the Apostles owne wordes: Shewe mee Iam. 2. 18. thy fayth out of thy works (sayth he) and I will shewe thee my fayth by my workes. As if he had sayde, Thou which boastest to haue fayth, shewe me that am but man (and therefore knowe not thy state before the Tribunall seate of GOD, or his graces in the inwarde man, by which meanes I cannot iudge of thee) shewe me I saye thy

The wordes of Iames declared.

By the papists abused

fayth

fayth by hys works in thæ, and I will beléeue thæ then to be a faythfull Christian. This sence Moses also testifieth the Angel (or rather the Lorde by his Angel) to appeaue which stayde the hande of Abraham from the sacrifycing of his sonne. Touch not thy sonne with violent hands, for nowe I knowe that thou feareſt God, bicause thou hast not spared thine only sonne, for my commaundement sake. To conclude, the Epistle written to the Hebrewes, doth attribute this great worke of Abraham to the excellency of his fayth, saying. By fayth Abraham offred vp his sonne Isaac. It resteth therefore, sythe Symeon is not able to fulfill the lawe, but fayleth in many poyntes thereof, and therefore guyltie of all. Sithe also that those good workes which he doth, be polluted in Gods syght, as procéeding from hym selfe, by which meanes he is become in himselfe vniuste before God, that nowe his righteousnesse consysteth herein, that his synnes be not layde to his charge, according to the saying of the Psalmist. Blessed are they whose iniquities are forgiuen, and whose synnes be not imputed to them. Thus was Symeon vniust in himselfe, but iust in his consolation Christ Iesus, and that bicause he syrmely beléeued in him, by whose merittes and death on the Crosse, the Fathers iustice is answered, Symeons synnes raunsomed, mercye to hym procured, his daylie synnes not layde to his charge: bycause by imputation, he is accounted for iust. And in the same maner are all the elect of God alyke blessed with him. And so lykewise all the workes of Gods saintes are impure in his sight, if tryed by the phan of hys spirite, before his Tribunall seate. But such is his fatherly benigne mercye, that in and for his sonne Christ, he accepteth vs, and then our holy actions for iuste (as he accepted Habel and his sacrifice, but he regarded not Caine, and therfore not his sacrifice) & also he casteth our iniquities quight out of his remembrance.

Gene. 22. 16.

Heb. 11. 17

Pſal. 31. 1.

Gene. 4.

Ezec. 18.

Iere. 31. 22

Secondly Symeon is called pius godly, religious, or fearing God. This is proper to the childe of God, if iustifyed

by his grace, then to lyue in his feare, that is in his obedi-
Tit.2.12. ence. We are also redæmed to this ende. That we should
Luk.1. denye vngodlyneſſe, and walke in puritie of lyfe, in holy-
neſſe and righteouſneſſe before our iuſte God, all the dayes
of our lyfe. So ſayth the holye Ghoſte in the mouth of Za-
chary the good maryed Prieſt. So did the ſame holye man
of God and his good wyfe, by vertuous lyfe expreſſe the
graces of Gods holye ſpirite in them, as teſtifyeth Saint
Luke ſaying: Both were iuſte before God, and walked in
Luc.1,6. all the commaundementes of the Lorde without reproofe.
Here haſt thou (good Reader) the true diſcription of a godly
man, namely he that being iuſtifyed by Fayth in Chriſt,
walketh (though he cannot performe in perfection) in all
the commaundements and ordinances of the Lord. Deare
Reader, we glorye that we be called chriſtians, but onely
this is a true chriſtian lyfe, of which here thou haſte
heard. Our wants in this profeſſion in theſe oure dayes,
bewray from top to the toe, in the Courte and thence tho-
rowe the Countrie, from the Nobilitie, to the Plowman
and his mate. The greater perſonages boaſt and bragge
of great tytles, Lordſhips, Baranies, Offices and liber-
ties, of bewty, byrthe, brauerie, manhood, chyualry and
force, of cunning ſkyll, learned tongue. But vnleſſe my
Lords, ye relye vpon Symeons lore, vnleſſe ye be worthy-
ly endowed with his ſtyle: vnleſſe ye be iuſte before God,
walke in all the commaundementes of God, not only to
do holyly, but to be holy your ſelues in dæde. Vndoubtedly
your honor, and all your other pompe in pryde, ſhall you
change for horror, weeping, howling and gnaſhing of teeth,
Math.25. and ſo ſhall all fleſhe that lyueth not in the feare of God.
30. What benefite was it to Dives, nowe boyling in Hell,
that he was endewed with all worldlye Epicurious plea-
Luck.16. ſures: as gorgious houſes, coſtly array after the faſhion,
diuerſitie of dyſhes, and the worlde at wyll. Or what ad-
Luck.12, uantage to the other Ritchman, that pulled downe his
Barnes to make them greater, & ſayde to hymſelfe. Now

ſoule

soule be merrie, for thou hast goodes and landes in store for many yeres. But how did he possesse this large and newe buylded frame? Thou fole sayth the spirite: This nighte shall they take thy soule from thee, and who shall then possesse thy goods? Shall not the wicked ritche men lykewise haue their heauen in this lyfe? Shall they not after the hower of death, with Dines lye in the Helles lyke shæpe, and say. There was no greene pasture which we wente not through? (whereby they note in naturall lyfe their courtly pleasures) We left no token of vertue behinde vs (in thys they signifie their wicked lyfe buryed in contynuall securitie.) We thought these men fooles (vz Symeon and such other the sonnes of God.) Whereby they vtter their ignorance of godly men, and their owne frædome from godlynesse. These are they which wee persecuted, scorned and cruelly intreated, but nowe see how they are taken with the iuste. By which the holye ghost sealeth vp the naturall dispositionof all Atheists, to their græuous and irrecuperable condemnation: Wherefore beloued Reader (Noble and ignoble, Courtier and Countryman) sæke the Lorde earely, and whyle he is to be founde, attayne to his seruice, who by his grace will endue thee with iustification, and holynesse, with obedience to his holy law, and delight to dwell therin, bicause his holye spirite is his Arrha and earnest penny giuen thee, for thy assurance of his loue and fauour towards thee. So shall your Nobilities more encrease, your state most surely stande, your selues with Symeon shall be famous to your posteritie, & a good example for the age to come. Amen. Sapi.3. Esa.55. Ephe.1.14

Thirdly, he is sayde to waygh̄t for the consolation of Israel. The Euangelists purpose is, to shewe vs wherein the ioy of this olde father consisted. Namely that whether he did eate or drinke, or whatsoeuer he else did, therin he neyther toke more then was mæte and sufficient, or made his belly his pleasant God, or any worldly thing else, but that his ioye was fixed in his fæling fayth, fastened in the Symeons ioye,

Messias our annoynted Christ, which he knewe by the studie of the Scriptures, to be at hande, by whome he sawe his synnes to bee forgiuen, and hys whole Countrye and brethren with him to haue their full and only consolation. And here agayne is noted Symeons iustification, in that he beleeued in Iesus Christ, promised in the worde of God, to haue the forgiuenesse of hys synnes, and in hym eternall lyfe. His fyrme fastened fayth is here noted vnder thys worde (He wayted) which expresseth as well his constancie as his fortitude, against those perillous tymes wherein he was. The common welth of Israell so ruyned, and the Church of God in Iewry so corrupted, that it might seeme all her hope of recouerie from their woes, or consolation in their hartes to be vtterly extinguished. We may not forget here howe the Euangelist significantly noteth the corruption and degenerate condition of the Citie Ierusalem, which sometymes being the holyest place vnder Heauen, is nowe become so estranged from her God, so plunged in securitie and synne, so hardened in hart against the truth, and so ignorante of her estate, that neyther shee feeleth her present miserie, or wayteth for her consolation Christ the Messiah. Onely this one man in a whole Citie is here named to feele the one, and with long expectation and pacient abode for the Lords leasure, hopeth after the other, and that bicause he had the warrante of God, by his holy worde for the same, and was fylled with the spirite, whereby he was in mercye preserued from that deepe and iuste iudgement of blyndnesse, wherein the wicked Pharysies, and the whole people and Princes of Iewrie (a few with Symeon excepted) were ouerwhelmed, which is vehemently noted by the Euangelist in this worde Ecce, beholde. O beloued England thou mayest lawfully mourne, fostering a great number of such people, which be as wandring, as careleste, as bolde in their synne, and hardned in heart, as euer were the inhabitants of Ierusalem. They talke of Christ, and they are myraculously preserued by

Shadow of Englands securitie.

this

this our Messiah, but as in their deeds they doe denie him: So they counte him to them eyther vnprofitable, or think him not their consolation. For truely they desire not hys presence, they hate his Gospel, & that bicause their deeds are euill. Neyther desire they his comming: But as the theefe imprisoned, wysheth the Iudgement seate ouerturned, the lawe with his Princes and power deade, and the day of his execution neuer to come: Euen so doe these Caterpillers of the earth, whose consciences doe accuse them guyltie, and fearing his iudgement, they desyre rather that he were not at al, then that he should come to giue them the reward of synne, Eternall death, the assured stypende to al wicked actions and thoughts, to Princes first, and to whomsoeuer men and women, which in like wickednesse ioyne with these Princes and prophane Pharysies of Ierusalem. Surely lyke desolation shall ouerthrowe them, if they seeke not Christ in tyme by repentance, and with Symeon wayte for their consolation in him. Note with me (gentle Reader) in the commendation of this good man, that the spirite of God ioyneth righteousnesse and Religion in one yoke together, saying: Symeon was iust and religious. Hereby he teacheth vs, that these two are so linked and conneyed by the Fynger of God, that they cannot be seperate in twayne, but of lyke necessitie with the Sunne, which hath his Globe, his light and his heate so conioyned, that whersoeuer the one shyneth, the other cannot but warme, and as the soule & body are so compact in one, that the bodye cannot but performe the pleasures of the same: Euen so in whomsoeuer true Righteousnesse in Christ is, in him also there cannot but be the true feare of God, and holynes of lyfe, which is the singuler seruing of our God, in the inwarde desyre of our hartes vnfaynedly, and here called Religion, or true godlynesse. I beleeued and therfore I spake (sayth Dauid) We cannot but testifie the things which we haue heard and seene (sayth the Apostle) I determined to holde my tongue (sayth

Ier. 3. 19.

Rom. 6. 23

No godlynesse of lyfe, no ryghte Religion.

Psal. 116.

Act. 4. 20

Ieremy (the preaching Prophet) the peoples obstinacy was such, and my daungers so great, but the worde was as fyre within my hart, as a burning fyre shut vp within my bones, and I was weary with forbearing, & I could not stay. Again,
Iere.20.9. I will be their GOD (sayth the Lorde by his Prophet)
Ier.31.33. and they shall be my people. They shall not but serue the Lorde to whome he is God. Againe, I will poure cleane water into you, and you shall bee cleane, yea from all your filthynes, and from all your Idols will I clense you. A newe harte will I giue you, and a newe spirite will I put into you, and I will take away the stony harte out of your bodye, and will giue you an harte of flesshe. And I will put my spirite within you, and cause you to walke in my statutes, and you shall keepe my iudgements and doe them. To conclude, it is the Lorde Christ, which hath created his seruaunts after the Image of God, in righteousnesse and true holynesse, which is the perfect newe man, in whom both these
Ephes.4. 24. graces be ioyned, as Paule sayth to the Ephesians. So that true righteousnesse, wyll effectually shewe saythfull holynes, in one and selfe same Christian. But as for such as onely haue Christ in their lyppes, and denye him in their dædes, whose whole course of lyfe, is set vpon sensuall appetite to worldly lustes, and yet can crye Lorde, Lorde. Thou knowest deare Reader, what the Lord hath denoũced against them.
Luc.13.26 We haue eaten and dronke at thy Table (saye these men) yea wee haue preached and taught in thy name, and therein cast out Deuils. But they haue this sentence: Depart from me ye workers of iniquity, I know you not: That is, I approue not your acts for godly, or you for mine, therfore departe from me into the Lake of burning fyre that neuer shall be quenched. These be those Atheists of our dayes, which because the gracious Prince, & godly lawes, laye hande to the Plowe of the Gospels profession (the which the Lord in mercy continue and increase) therfore to winne fauour in the Courte, & to maintayne their earnall countenance, they wil be Temporarij, for the time

Gospellers,

Gospellers, they will heare the Preacher, they will curteously salute hym, they will giue him semely entertaynment, they will tourne the Popishe face into the inwarde mynde, and be couered with this cloke to fawne vpon the gospell. But marke their lyues, and eyther they be manifest contemners of Religion, hating reformation of their wickednes, or they doe priuily shoote out their arrowes, euen tongues as whote as burning coales, into the eares of Princes and Potentates against the Lorde, and hys truth, and against his faythfull seruautes in dæde, which eyther by preaching, exhortation or pen, seeme to sommon their conscience to a better consideration of belonging duety to their God. Then saye they: Come let vs imagine some deuise against Ieremy, for the lawe shall not perishe from the Priest, nor counsell from the wise, nor the worde from the Prophet. That is, the Romaine Church cannot erre, or the holy Pope (sauing thy reuerence good Reader be deceyued) and therefore whosoeuer speaketh against that, as farre as we may keepe credite in these dayes, and though it be with some stayne. Come let vs smyte him with the tongue (let vs slaunder him and accuse him, for we shal be beleeued) and let vs not giue heede to any of his wordes. But let not Ieremy be afrayd: For Esay sayth. The enimy shall come lyke a flood (by ioyned together vehemently working) but the spirite of the Lorde shall chase him away, and Christ our consolation (doe we wayte for him giuing breade to our brethren in due season) shall come to Sion, and vnto all them that turne from iniquity in Iacob, sayth the Lorde in the former places. Wherfore I eftsones say to you, Flesshe, bloud, earth, and ashes, not wyse in God, deceyuing your selues. If ye lyue after the flesshe, yee shall dye, but if by the spirite ye mortifie and kyll the deeds of the flesshe ye shall lyue, which be these: Adultery, fornication, vncleanesse, wantonnesse, ydolatry (which in our dayes is Popery) Witchcraft, hatred, debate, emulation, hypocrisie, wrath, contention, heresies, enuye, murther, dronkennes,

Psal. 120. 23.

Iere. 18. 18.

The practise of Papists.

Rom. 8. 13

Gal. 5. 19.

 gluttony,

gluttony, and such lyke, you shall lyue eternally. Further here are conuinced euery such, which not caring for anye Religion at all, take parte of neyther side, but accounte themselues Gods good seruants, if they lead an honest cyuill lyfe amongst men. But in Symeons commendation to be Gods seruante, we fynde this principallye noted, that he was iuste and religious. To these we adde all hypocrites, which professing outwarde shadowes of fayned holynesse, doe spende their waste labors in mens tradicions, for the obseruance whereof, they make no care to transgresse all bounden pietie and seruice to God, obedience to Princes and godlye Magistrates, or obsequie to their natural Parents or louing brethren. But Christ sayth, these
Mat. 15. 9. worshipe him in vayne. Remember wel the prouident care of the Euangelistes pen, that he doth not commend to vs Symeons good lyfe first, but his state from God, and his religion in God, as if hereby he would tell vs, ý we are not precisely to tye our selues, to immitate this or that kynde
First grace, then gractousnesse. of worke of the saints (for works shall not be wanting in the children of God as we haue sayde) but that we should seeke to follow their fayth in Christ, and be zealous in his Religion, walking therin with a right foote, vpright in the
Gala. 2. 14 sighte of God. We haue here also to consider the dyuers natures of earthly men, according to the spirite whereby they are ledde, whether of synne vnto death, or of righte-
Rom. 6. 16 ousnesse vnto lyfe. And this note I gyue vpon the reporte that Symeon wayted for the consolation of Israel. The sonnes of Symon Magus the Pope, and his adherents, as carnall Gospellers and Popishe Atheists, doe wayte also and seeke for all opportunitie, but it is to haue wherewith to satisfie their worldly lustes, and that is their expectation. When will the newe Moone come (say they) that wee
Amo. 8. 5. may sell our corne deare, and chaffe for corne, and sell our brethren for smale tryflying pleasures and valors, to suck
The fruite of carnall Gospellers. the blood of their Tenants and inferiors. These men can and doe first pull downe Tyllage, and dyke in pastures,

with

with Lammas cloking Cloſes, they driue the poore plow-man to feaſt with peaſe breade on Chriſtmas daye, euen thys yere it was ſo. Theſe wayte, but it is for the deare yeare. Some of theſe, nowe buy Corne in Markets, hauing great ſtore of their owne, to breede a dearth, and in the latter parte of Sommer, when the ſame is eſtabliſhed, then bring they forth their corne to fyll their lucring luſte. Yea, and Dauid expecteth Bethſeba her comming to his call. And Ieſabel the euente of her Deuilliſhe deuiſe, againſt Noble Naboth, for his Vyneyarde made Achab ſicke. Herodiadas that daunting Dame, alſo wayteth, but it is for fytte opportunitie, when beſt ſhe maye by the caperous footing, and vnwomanly vawting of her Daughter, to begge at Herods hands, the heade of her reprouer the holye preacher of God Iohn Baptiſt. Whoſe graunte in delight of ſuch perillous fantaſies: ſhall force the flæting tymes retyre, to be a wayling wytneſſe of this Princes wicked decree. Iudas did wayte in lyke manner, but to betray his mayſter Chriſt: And the Phariſies expected opportunitie, to crucifye the Lorde of lyfe, and yet to kæpe quyet in the common wealth. Demas a followeer of the Apoſtle Paule wayteth, when beſt he maye vnder pretence of religion become ritche, wherof fayling, He forſaketh him and loueth this preſente worlde. Alexander the Coperſmythe and Demetrius wayte, to reuenge the ouerthrowe of Diana her ſhryne, and therfore become they enemies to the Apoſtles. So doth Diotrephes to ſtop the Truth, though Iohn the Euangeliſte doth wryte the ſame. The Pope and his, wyll not permit the worde of God to come to lighte, for then his kingdome muſt decaye. The Satrapas doe wayte for tyme, that Daniel maye by Acte of Parliament, be caſt into the Lyons Denne, and a lawe for his deſtruction to be eſtabliſhed, as the lawe of the Medes, which cannot be broken. But bicauſe they cannot obtayne this in chriſtian Cyrus daies, they wayte for another Bull to bring in a Cambyſes, which ſhal vtterly forbyd the buyl-

Such mind ſuch purpoſe

2. Tim. 4. 10.

Act. 19. 23

2. Tim. 4. 14.

3. Epiſt. 9. verſ.

Dan. 6.

Daniels lotte.

ding of Ierusalem. Athalia wayteth also after the Kings
2.Reg.11.1 sæde, the Scarlet Romanist expecteth her tyme, when to
broyle once again Iehosophat his posterity: but Iehoiadah
our highe and eternall Priest, shall cause the Kings Com-
mission at length, to cast her out of the house of God, that
all christian Lords and Captaynes, maye bathe their obe-
dient blades in her thirstie blode. Oh that the house of Is-
2.Chr.24. rael had not wayted the departure of Iehoiadah, supposing
17. with more ease, to dissuade vertuous Ioash from the
The departure of godly Bishops the decaye of Religion. Lorde. God graunt our godly Ioash to be daylie thankfull
to God for her deliuery, and to continue the godly counsell
of Iehoiadah, I meane her Maiesties honorable Counsell,
learned Bishops and godly preachers, and to stop her gra-
cious eares against the wylie charmes of such (as seeking
to bring some sorte of these states to contempt) would doe
their best to drawe vs to their former Idolatrye, the dore
of our vtter desolation. Finally, the wicked wayteth but
to wallow in all synne and Epicureous lyfe, saying: Let
1.Cor.15. vs eate and drinke, to morrowe we shall dye, take our plea-
32. sures whylst we lyue, for after this, we knowe not what
shall become of vs. But Symeons brethren are farre and
sure set another waye, they wayte and looke for the hea-
uenly knowledge of the Lorde, wherein is eternall lyfe,
Iohn.17.3 for Christ their consolation to dwell in their hartes by
fayth, for his holye spirite, to keepe their bodyes, Soules,
and Spirits blamelesse, vnto the day of consolation, when
Christ with his Angels shall come to receyue them to glo-
rie. They vse the worlde as they whose mindes are else
where set, in the heauens, from whence they wayte for
Titu.2.13 their Sauiour. They lyue in hope, and wayte by al meanes
to ouercome the worlde, the flesh and the Deuill, & they
Hebr.12. abyde patiently ỳ euill degenerating dayes of our lyfe, and
meekely beare the crosse of Consolation, heauy to the flesh,
hoping that the euent shal be to their God glorious, to his
Church commodious, and to themselues in hym prospe-
1.Pet.2.12 rous. They finally wayte to liue so, as the enimy which
backbyteth them, may by their example be trayned to re-
ioyce

ioyce in the daye of their visitation. And last of all, when God the Father (with whome their lyfe is treasured vp in Christ) will by his beloued sonne appeare for our full redemption, that all we that longly wayte in Spirite and Truth for his comming, to cutte of these dayes of synne, and ende this wretched worlde, maye lifte vp our heades, with assured comforte, bicause we shall then be with thys our Symeon, and the whole elect of God, for euer after glorious, brought to our Fathers kingdome, the inheritance of our onely consolation Christ Iesus, and lykewise oure inheritance in him. Colloſ.3. Luc.21.18.

Furthermore, we are precisely to stande in this, that beſyds Iesus Christ, there is no consolation, and without syncere sayth in him nothing but desolation, and eternall woes. The way to rest in this our Redemption by Christ is with Symeon to fixe our sayth absolutely in him for our Saluation, without which we shall neyther fele comfort in him, or rightly serue him. And before I passe this point, as the meaner sort haue had in Symeon a playne patterne of holynesse: So I thought to giue the Richer and more Noble personages, an example of Nobilitie to followe in this case. And the same is noble Ioseph of Aramathea, the Disciple of Iesu, and the same was riche: Luke sayth of him thus. And beholde there was a man named Ioseph, he was a Councellour a good man and a iust, &c. Hee did not consent to the counsell and deede of them which was of Aramathea a Citie of the Iewes: who himselfe also wayted for the kingdome of God. No health but in christ. A Noble patterne to the Nobles of England. Luc.23.50

Mathew thus. And when euen was come, there came a riche man of Aramathea, named Ioseph, who had also himselfe bene Iesus Disciple. Math.27.57.

Iohn sayth. He was Iesus Disciple, but priuilye for feare of the Iewes, for he doubted that if he should confesse Christ they would cast him not onely out of Counsell, but out of the Synagoge. Ioh.19.38.

Marke the Euangelist sayth thus. Ioseph of Aramathea Mar.15.24

an honorable Counsellour, which also looked for the kingdome of God, came and went in boldly vnto Pilate, and asked the body of Iesus.

This noble Counsellour by all the Euangelists is thus discribed. First, his dwelling place is to vs noted, which was a famous Citie of the Iewes, for Ioseph was of Aramathea (supposed to be the same which was also before called Ramath, layde oute for the Citie of the Leuites by Samuel the Prophet, sytuate about the Mounte Ephraim, nære to Lydda, which after was called Diospolis.). Secondly, his condition and lyfe, by condition Noble, for he was an honorable Counsellour, eyther of the Sanhedrin, or called to Pilats Counsell. Concerning godly vprightie, he was honest, a good man and a iuste. Touching his Religion, he was a disciple of Jesu, and wayted with Symeon for the kingdome of God, that is, for his redemption in Christ his Lord and Mayster. Concerning his faythfull seruice to his Mayster Christ our Lorde, he withstode the Counsell boldly (as did also Nicodemus) and when he coulde not preuayle, he openly refused to gyue his consent to them in the death of Christ (for the Euangelist speaketh of a thing that was knowne to all men.) His infirmitie was somewhat great in dede, that hee durst not confesse Christ for feare of the Iewes. But his modestie was more, that being of such place and power, he resisted not the Magistrate by sworde for the cause of Christ, being a subiect to that tyrannous power, or with haultie wordes, or contitious speeche, gaue counterchecke to their cursed blasphemies, but manifestly refused to allowe of that murthering Sentence. To giue you this man wholy in his vertues. As he refused to kyll Christ by cruell sentence. So Christ being slayne, he sheweth himselfe more faythfull and bold in the cause of Christ, then eyther the Virgin Mary, or any other of the Apostles. For as saint Marke sayth. He went with great boldnesse to that dissembling Tyran Pilate, in the heate of the Iewes rage, and honorably obtayneth the

body

body of Jesu to be buryed, and the same layeth in his owne graue honorably prepared for himselfe. This was to his state very dangerous. For in that he maketh sute to honor him with buriall, whome the Presidente, Princes, and people of the Jewes, had condemned to death, and subscribed therevnto, what might they accompt of Ioseph other, then that this his petition gaue flat condemnation to their present action? What was he? and where dwelte he? That did or durst begge with boldnesse the bones of the beloued Bucer, which the Papists in their rage and great solemnitie burnte at Cambridge? By this measure, howe bolde and aduenturous attempte this was in this Noble Counsellour, his honor, ryches, place, and calling considered. Besides this, Ioseph myght haue founde some better and more easie waye to haue obteyned his purpose, to haue done that honor to the slayne bodye of Christ, whome he durst not confesse during his lyfe. As he might haue obserued the Jewes, where (their crueltie ended) they woulde haue caste the deade bodye of our Sauiour Jesus Christe, and by night haue priuely conuayed the same to hys Sepulture, or to haue procured fauour of the Centurion for money, to haue bought the bodye of the Lorde, which possyblie might as wel haue come to passe, as the high Priests to corrupt the Souldiours for money, to saye that his Disciples stole him away by night. This might flesche & bloude in infyrmitie of Nature, haue perswaded this Princely Pere in God. But the wisedome of God hath otherwise determyned, and therefore at a sodaine changed the harte of Ioseph, and of a priuie and quaking Disciple, made hym an open and most Heroycall spirited Souldiour, all which holy Luke testifieth of purpose, in these words. Tum ecce vir nomine Ioseph, &c. As if he would saye, beholde nowe a maruellous matter and sodayne mutation, beyonde the expectation of all men, come to passe. When the matters of Christ the Lorde were thus in hande, that he was crucyfied, slayne, and dead vpon the crosse, and there hanging

Mat. 28. 13.

Luc. 23. 50.

A christian courage in a Noble counsellour.

was of all men neglected, his louers and friends for feare hyding themselues, & some other of them standing aloofe, weeping the miserable daye, and beholding with grieſlye griefe, the moſt pitifull caſe of our deſpiſed Chriſt, no man daring to offer himſelfe for the glory of the father, to honor the blody body of his dead ſonne. Then euen then, dyd this graue Councellour, ritche ſeruant and faythfull Diſciple, caſte of the cowardiſhneſſe of his fleſhe, and armed wyth the ſpirite of God, profeſſed himſelfe alone to be the ſeruaunte of Chriſte, in the myddle of his enimies, and at Pilates perſon, be ſtowtely (but wiſely and with reuerent duety) beggeth the bodye of his mayſter, not anye longer fearing the loſſe of goods, credite, office, dignitie, or caring for anye perrill that might to his Noble perſon, or honorable houſe thereafter befall. O Noble chriſtian Counſellour. And note well ye Noble ſeruants of Jeſu, the Lorde your mayſter who hath the hartes of Kings in his hands,

Pro. 21. 1. and doth turne them as he doth the Tydes of the Sea, and Ryuers of water, did ſo humble the harte of Pilate to hys Counſellors requeſt, that ſpædily he obtayned his godlye deſyre. And that more is, where Ioſeph thought hymſelf alone to haue this cauſe in hand, there the Lord of lyfe doth in the moment of tyme, ioyne to him a moſt Noble Phariſie named Nicodemus, a teacher of the Law, that ſo both eſtates, Spiritual and Temporall, may perceyue that the Lorde doth keepe them in power and fauour with princes and potentates, bicauſe they ſhoulde with courage doe the Lorde ſeruice: yea, euen in dangerous ſeaſons, if Chriſt be eyther accuſed, pryſoned, or anye waye elſe euill dealt withall. The heroycall hartes then of chriſtian Counſellours, and Noble Chriſtians, Courtyers and Gentlemen of credite, ſhould (though alone) make humble and earneſt and eſtſoones petitions, to the Deputie of our head Chriſt, for the godly members of the ſame: God will ioyne with them, and enclyne the hartes of the hardned for his ſonnes glory, and graunt ayde vnto you in his buſineſſe beyonde

God gyueth good ſucceſſe to godly labours, farre beyonde all expectation.

your.

your expectation, and your selues shall finde fauour wyth God, for your labors in his Christ.

Now in Ioseph his person and also in Nicodemus, there are two things to be well and deepely considered, for want wherof many doe to their great hindrance from God, take euill example not rightly giuen. First therfore, we are to consider, what be the thinges in these men to be followed of Noble men, women & others. Secondly, the hyndring euill, which manye doe presumptuously take as offered in the persons of these men, to be receyued without reproue. The thing to bee followed (that so this faythfull seruice to God may appeare to the more Noble christians) is: that they be endowed with their exampler Ioseph, his spiritual quallities and christian habite, which maketh them truely braue and bewtifull: yea, so as neyther Silkes, Veluets, Syluer, or Golde can doe, and that is that they be in person honest, not giuen to the notable vices, folowing for the most parte forreyn Nobilitie, (so I call al those by carnall byrth enobled, in whose hart God by his spirite and worde beareth not the soueraigntie) as Idlenesse, the mother of al euill, surfetting, dronkennesse, whoredome, chambring, wantonnesse, blasphemous othes, filthy and rybaldous talking, and couetous cruelty ouer their sore oppressed Tenants, and inferior people, and such lyke: but that they be giuen to the custome of honest and chast lyfe, sobrietie of minde and manners, comlynesse of apparell, agreeable his dignitie, moderate dyet and frugall hospitality, louing harted, and vsing vpright dealing with all men, assured that as their persons doe farre excell the lower sorte, so God requireth more regard of them. For to whom much is giuen, of him shall be much required. And let them make thys reckning, if they hunte counter herein, the verye heathen Nobilitie shall rise agaynst them to iudgement. It is sayde of the seueritie among the olde Romaynes in iudgement, that if an olde person or famous Senator (al if greatly for hys desertes were to be renowmed) be-

A right eye is to be had in the deedes and liues of godly men.

Luc. 12. 48

came in any sorte to be the example of yll to the common weale, he should haue seuere censure. Lucius Antonius was cast out of the Senate house, for that hauing maried a Mayde, he cast her off by deuorce, wythout the counsell of his frends. Fabritius Lucius Censor adiudged Cornelius Rufinus, who had bene twise Consul, and twise Dictator, vnworthy the fellowship of Senators, bycause he had ouercuriously decked his Cubborde wyth Syluer plate, as gyuing thereby a superfluous example to hys fellow brethren and others. Duronius also was remoued the Senate, for that being Tribune, he did dissolue that reasonable lawe set downe before by the Senate, which dyd restreyne the lasching prodigalitie in sumptuous feasts and banquets. These and such other examples the Stories delyuer vs. But who thinketh these men (were they in these dayes) worthye such seuere censure, being Noble and well deseruing? Or who is of Iulius Cæsars iudgement, holding it most honorable for a noble man, or of higher calling, by vertues to excell others, and also so to guyde his family, that his housholde maye be free from all suspition of euill. O that our christian Gentrie were come to this heathen mans perfection in this poynte. Or that our Byshops would in all their houses beginne thys daunce. Well Ioseph must beginne to doe it, and also to be iuste in his dealing with all men, which consisteth in the equall gyuing to euery man his owne, and to doe to others, as they would they should doe to him. And to the vttereste of his authority and power, he must follow the counsel of the noble prince and Prophet Dauid, hymselfe to defende the fatherlesse and people in righteousnes, and the poore with equitie, saue the children of the needy, and subdue the oppressor, redeeme the poore from deceyte and violence, and accounte their blode deare and precious in his eyes. But if (O Noble princes) happily you cannot in your office and authority doe alwayes as you would, yet be sure that ye neuer giue consent to the wicked coun-

Lucius Antonius

Cornelius Rufinus.

Duronius

Iulius Cæsar.

What is asked of the Nobilitie.

Mat. 7. 12.

sels

sels of other in their euill, or to wincke at the wresting of the Lawe, for the fauour of the vniuste party, or feare of the mighty, or in hope to haue lyke friendship of others, in your disposed quarrels.

Thirdly, ye must with Joseph be Jesus Disciple, and openly by your acts confesse his glory, ye must be religious and godly, haue your fayth fyrmely set in Christ the Lord by the warrante of his worde. Ye must not keepe amitie with such as would drawe your honors & soules to strange Gods, as to Idolatrous Popery, &c. Thus shall the holye Ghost worke in you the true feare of God, dryue away tymerousnesse, and animate you with heroicall boldnesse in christian offices, that you shal not respect the faces of men, but the will of God, and your alegiance to his Magistrate set ouer you, and your alotted office to Gods Church, that in all respects you shall reach thyther your helping hands, if not as you would, yet as you may, with petition & peace, neuer consenting to her hurte, though wicked tymes will not permit you power to her helpe. So shall you raigne with your Mayster Jesus Christ noble and glorious.

Christiamitie ought to be ioyned with Nobilitie.

Deut. 13.

The hindering matter, as receyued from Joseph and Nicodemus, is after this sort vsed. These were vertuous noble men, wise, and godlye (say the Nicodemitans) they were moderately minded, no hot spurre gentlemen, they came in lesser shewe then the Apostles after Christe, but they were as well beloued as the rest, wherefore let these forward men go on themselues, we wyl come softly after. Yea syr, rather come an elle behinde the Lawe, then step one ynche before it. So did Steuen Gardiner, and is commended of bloudye Bonner in his preface to Winchesters Booke, de vera obedientia. And when he came to the Law, it was not bicause he was wylling to lyue therein vnfaynedly (as his reuolt in Mycene Maries dayes approued) but that he was not yet come to that height, which he & hys holy father lo'ked after, and saw no better meane to kæpe out of so honorable a place, a faythfull pastor, then to coun-

Nicodemitans.

terfeyt Religion for a season. And by this meane in deede Satan by him so preuayled, that Popery neuer could be cut downe, albeit, it was effectuallye cropped. But thys excuse by Joseph and Nicodemus is absurde, for howe can the children of men, by the synnes of the godly, walke the way from synne? This can be no other then the pathway to Hell. Nor are we to follow the actions of the holyest men without iudgement, but measuring his lyfe by the lyne of Gods worde, take the matter agreeing there to for thy example, as saint Paule giueth vs in charge. Followe me, as I follow Christ. No Paule, no further, though thou be the Doctor of the Gentyls and chosen vessel of GOD. But those steps of the saintes, which are neyther allowed nor approued by the worde of GOD, those cast behinde thee, as the euill by nature dwelling in such holye men. It was synne in Joseph to conceale his profession in Christe for feare of displeasure eyther of prince or people. For this is requyred by the worde of the Lorde of euerye one, that we beleue in our harts to iustification, and confesse with our mouthes the Lorde Iesus to our saluation. And Paule exhorteth Bishop Tymothy, not to be ashamed to confesse Christ. And in the same Epistle he chargeth his companions to haue forsaken him, in that they did not assist him at his fyrst answere, and bicause it was an horrible sinne, he prayeth GOD it be not layde to their charge. Nowe as it is proper to the Scripture, to compare a Christian, by and to a virident tree, in sundry places. We may safely set this difference betwene Joseph and Nicodemus, and all the Nicodemitans in these tymes. Joseph and Nicodemus were greene branches, faste grafted by the mercifull hand of the Fathers election, into the virident Vine Christ Iesus, whose branches hauing lesse sap of his spirituall operation at the fyrst, and for a tyme hauing more knurres of carnal corruption. The mayster of the Orchard, the heauenly father, proyned them daylye more and more by his louing spirite, so that as they contynued in his profession

A syre imitation.

Ephe. 5. 1.
1. Cor. 11. 1.

Rom. 10. 9. 10.
2. Tim. 1. 8
2. Tim. 4. 16.

Psalm. 1.

Iohn. 15. 1.

from

from the fyrſt hower to the ende: Euen ſo in verye ſhorte tyme they became ſo fruitfull, that they were found more profyting, then they which did beare the prayſe before them: As you haue heard, when Chriſte his daylie Diſciples ſhranke from him, and ſome contrarye their honeſt promiſe denyed him in his owne hearing, then theſe branches gaue forth the fruite of their increaſe in God. They ſtode faſt in Chriſt and that openly, that the princes and people might knowe them, to belong to the ignominious (but yet glorious) and crucified Chriſt. This was the ende of their former ſtudie, and argued a continuall going forwarde in godlyneſſe. And if you meaſure your tyme of ſchooling with theirs, you cannot but bluſhe to challenge them for your Patrons. For in thre yeres they ſo profited, that they confeſſed Chriſt before kings and men, not regarding loſſe of lyfe, lands, goods, or whatſoeuer might befall: yea, and that in the ſharpeſt hower of Chriſte hys perſecution. The Nicodemitans (that is to ſay ſuch perſons as ſkant crept from ſome part of Popery, can be drawne no further to truth) were ſeeming branches I graunte, of the Vine Chriſt, if outward ſhewe might warrant them, but ſuch whoſe viridient lyfe is nowe gone, and they are bicauſe not grafted in him, decaying and departing from euill to worſe, and as they were earneſt, and are nowe neyther hote nor colde, which is a daungerous ſtate. So not long fed with the lyuely ſap of Gods ſpirite, they become more and more wythered, and cannot with their ſuppoſed fellowe branches, bring forth eyther fruite in increaſe, or yet ſo muche as in tymes paſt they haue done, for that they haue by fleſhlye perſwaſion of credite to themſelues, Quenched the ſpirite of God in them: ſo as in tyme of perſecution, they flatly fall awaye, as thorowly wythered, when the encreaſing Joſeph ſtandeth the brunte in boldeneſſe, by the ſpirite that groweth in him. But the ende of theſe men is (ſayth Chriſt the Lorde of truth) to be cut off and caſt into the fyre. O Englande, Englande, be not de-

Nicodemitans defined

Apo. 3. 16.

1. Teſs. 5. 19.

Mat. 13. 6.

Iohn. 15. 6

 ceyued,

England enioying the Gospell full xx. yeares, remayneth yet retchlesse & ignorant.

ceyued, thou hast bene a scholler with Ioseph, Simeon, and Nicodemus, not three yeares, but by tymes forty yeares, in the schole of Christ, and nowe these last twenty yeares contynually without intermission or play daye, hast thou vnder her graces Maiestie, and most happy gouernment, bene vertuously and aboundantly taught in pureness of doctrine: But how art thou encreased: Howe followest thou Ioseph, Simeon, and Nicodemus? Truely euen as the shadowe doth the sunne. For the shadowe runneth as fast as he, but neuer higher then the earth, euen so we runne and poste with spæde, but still vpon the earthly minds of grosse fantasies, and therein counteruayle we the sunne, which swiftly runneth in the Heauen, to his appoynted course. We are come to this encrease, that when for tyme we should be apt to receyue stronger meate, we are not able to digest the dyet of Infantes, which is sucking mylke. When Paule, or Gods teachers by doctrin in truth, should leade vs further into perfection, we crye out still, we are Ioseph's, we are Nicodemitans, we are not yet past the doctrine of the beginning of Christ, the foundation of repentance from deade works, of fayth towards God, &c. We also abuse this sentence of Paule. Strong meate belongeth to them that are of age, which through long custome haue their wyts exercised to discerne both good and euill. So we confesse there are a people, to whome more perfection belongeth, but we kæpe our selues from that number. For we (the Ministers) can scarcely in the Country get our people to come to the beginnings of Religion, so much as to send their seruants to learne the apointed Catechisme. But if age should bræd perfection, are wæ not older in the Gospell then Ioseph was: Haue not we vnder the gospell (synce K. H. dayes) past the yeares, which ouer ranne the Hebrewes (after Christ his death) before this Epistle was written vnto them: Yes verily, for it was written by the author therof, as it sæmeth from Rome, about. 25. yeres after Christs death. And if custome could doe it, how

Heb. 5. 12.

Heb. 6. 1. 2

Heb. 5. 14

Centu. 1. lib. 2. 10.

how conuersant haue the scriptures bene with our wittes nowe this ninetæne yeres together? And if in thræ yeres Ioseph and Nicodemus became so strong, how can we for shame say, we are lyke to them, which in nintæne yeres are (in the bowels of this long taught lande) not able for the most parte, to giue a reason of our fayth and hope. And the better sort of vs are euen rather staying from farther, then standing fast to that wee haue. We be lesse louing, more colde then we haue bene. It may be said of England as the Stories report of the Iewes, who when they came to Ierusalem, by the commaundement of Cyrus King of Persia, the were so whote in buylding the decayed Citie, that they (beset with enimies) helde their weapons in the one hande, and laboured with the other. Beholde feare of the enimy could not driue them from the Lords labor. And when the Samaritanishe ypocrites offered to helpe them, they were so zealous, that though they hungred the fynishing of the worke, yet would they not admit an hypocrites hande, to touch the buylding of the Lorde. And when they were complayned vpon, and subtyle deuises made to stay their labors, they contynued their buylding styll (mauger the enimy) euen as the king had commanded them. But after a tyme of rest, they began euerye man to buylde vp his owne house, and let the house of God lye vnfynished xvij. yeres, tyll the Prophete was sente to Zorobabell the Prince, and Iohosua the high Priest, to excite them to their increase in former labour. And is it not so with England? In the first of hir Maiesties raigne, how vehemently, how zealously, how diligently laboured we to repayre the decayed Church in England? It was a heauen to see princely Peeres & Noble blods, prouoke the multitude to imbrace the Gospell. Popery was beaten downe, her brode remoued, and Gods true Ministers placed, Idolatry extinguyshed, and the Churches beset with the Sacrifice of the Gospell, which whote beginning, hath of the sodaine receyued

Nehe. 4. 17.

Hag. 1. 1.

A generall decrease (in respect) in England.

such a cole, as we are now wholy giuen to the buyloing of costly bowres and houses of pleasure. But as for Gods house, eyther in our own soule, or the common Catholique Church, we commit it to ỳ reuerend Bishops, & Ministers of God (except a reserued sorte) whith ioyne with Noble Nehemias, Zorobabel and Esra, to assist our most Christian Cyrus, the principall Nourcing mother to Gods children this daye in all christian landes, in the redifying of Gods house in our dayes, whose gracious beginning with good progresse hytherto, the Lorde hath prosperously blessed, his name be praysed therfore, whose harte the Lord yet more and more inflame in him, and direct by his holy spirit contynually. And to many of our Fathers and Brethren of the Clargy, we may say as the spirite spake to the Angell and Church at Ephesus. These things sayth he that holdeth the seauen starres in his right hande, & walketh in the midst of the seauen golden Candlesticks, I know thy works & thy labour and thy pacience, and howe thou canst not forbeare them which are euill, and hast examined them which saye they are Apostles, and are not, and hast founde them lyers. And thou was burdened & hast pacience, and for my names sake hast laboured, and hast not faynted. Neuertheless, I haue somewhat against thee, because thou hast left thy fyrst loue. Remember therefore from whence thou art fallen, and repent, and do the fyrst workes: Or else I will come against thee shortly, and will remoue thy Candlesticke out of hys place, except thou amende. The Iewes from key cold persons, became hote and cruell enimies, so that in whose defence they stod to their great perill at the fyrst: once making stay of their increase, they thrust the sworde into his bowels. For they fell from God, they crucified his sonne, and toke the Regiment of his Church into their handes, excommunicating and murthering his Apostles, Disciples, and whomsoeuer confessed his name. But their ende was desolation by the iust iudgement of God, yet so as he

Apo. 21. 2. 3. &c.

Apo. 2. 1. 2. 3. &c.

forewarned them by his sonne Christ, called them to repentance by his Apostles, contynued his power of saluation to them, to saye his holy Gospel during fortie yeares. But when they contynued more and more obstinate and rebellious, hauing hartes past fæling, he gaue them and their City Ierusalem, into the hands of the Romans, Vespasian and Titus, being the Rod of his anger, for their vtter destruction, that they which woulde not receyue Christ comming in his fathers name, (of whom they much bragged) should by his iudgement receyue them, which came in their owne names, for their priuate glorye and earthly commoditie. For the Romane Deputies, partly by eager auarice, partly by cruel oppression, græuously vexed them. And the Iewes dreaming styll of a delyuerer (whome they imagined to be some Noble warriour) were redy to run with euery Traytor, that would lift vp his heade, & take to himselfe the Title of Messias. In the which seditions, euer they had the worse (as reason is such should) and many thousandes of them were slayne. But when no other wayes they would be pacified, the Romane power was sent with Commission vtterly to destroy them. Wherto was Vespasian sent, who began his warres in Galilea, committing to fyre and sworde all that was before hym. From thence he came to Ierusalem, and by the Souldiours in that siege chosen Emperour, he went to Rome, & committed the warres of the Iewes to his sonne Titus, which Titus lyke a vigilant Gouernour behaued himselfe, & left not the slaughter, til he had fulfilled the prophecy of Christ to that Citie. He cast a banck about it, hauing 30. Castles or Turrets in it, from whence he battered downe the Citie, he compassed them on euery side, finally he destroyed them and their children. For the Lord by him caused the hunger to be such, as the mothers were compelled to kyll, roste, broyle, and eate their owne borne children. He raced the Citie downe to the ground, and so of that most flouris- Luke. 19.

Iosephus de bel. Iud. 6. 14. ing Citie, the Flowre and Diamonde of the East, he left no more but a smale Monumente to the posteritie of the Romans ouer so strong a defenced Bulwarke. That is to say three Towers, called Phaselus, Hyppinus and Mariamnes, with parte of the West wall. The men which escaped, were for the most part taken prisoners, and most of them after, eyther solde to base bondage, or were for the pleasant prospect of the Romans, cast vnto wylde beastes in their publique sportes to fight and be deuoured. These

1. Cor. 10. 6. things came to them in deede, but are written for oure sakes, that both Prince, Potentate, Prelatie and people, should be terrifyed hereby. As also the Church of Ephesus is a notable example for the Church of England to beholde. That Church sometime most honorable, but now most horrible, wrapped in the Dungeon of Turkishe Paganisme. God cannot in iustice but plague in seueritie, the backslyding from his word. And that doth he in two sorts.

1

2. Tes. 2. 11 First, he gyueth such degenerating children the spirit of Delusion, that they should beleeue lyes to their damnation, which would not receyue the Truth to their Saluation, when it was sent them: And also he giueth them to their owne harts concupiscence, the same to satisfie in most fylthy lusts, that not only God, but nature it selfe shall be

Rom. 1. 21. 22. 23. 24. 25. 26. 27. despised. For men against themselues, and women and men against the vse of Nature shall defyle themselues most filthily. A heauy iudgement. The second is his sword

2 of Destruction, vtterly to throw downe and bring to nothing, the power and persons of disobedient backslyders. His indgements hereto are as it pleaseth him, sometimes greater, sometime lesse: Sometimes by senceless creatures, sometimes by the Heauens, sometimes by men of

Psal. 78. might in the earth, Frogs, Flyes, and Lyce, darkenesse, blod and Caterpillers, and fynally the raging Seas shall ouerthrow the Egiptians, which were great persecutors of the people of God. The Wyndows of heauen shal open

and

and drowne the whole worlde, which would not repente, but growe into worse and worse. Vespasian and Romane Titus shall vtterly subuert the hard harted Ierusalem. Ephesus shall yelde his obedience to his destroying enimy, which would not returne to his former loue Iesus Christ, and the zeale of his Gospel. The Angels Candlestick, the Church and the Ministery shall be cast out, and Mahomet and Sergius shall occupy their function and place. O England, loue, loue, loue, and feare. Feare God as thy father, kysse and embrace his sonne thy Christ and consolation, least he being angry, cause thée to feare, when thou doest feele his terrible iudgements, by which thou shalt perishe, if his anger be kyndled, yea but a little. Returne to thy first loue, and do thy fyrst workes, else wil he come shortly, as he sayth to Ephesus, which argueth that he is ready. Wherfore repent: yea, though the most, in countenance of the best, neglect the loue of God, yet know that Symeon and Ioseph do expect the kingdome of God, and Consolation of Israel. And such onely haue the spirite of God in them, as had these holy men, by which they are trayned alwayes to the presence of Christ, & approued his seruants. These shall not sée death, tyll they haue in hart by the eyes of their fayth, ioyfully séene Iesus, to be the lighte of the Gentyls, and the glory of Israell, and the saluation by the Lorde, set for the whole saluation of God. Last of all, thys is worthy to be thought vpon, that Symeon is brought by the Spirite of Gods motion into the Temple, at the very instant, when Christ is thether brought to be offred to the Lorde, and that al things there were done according to the Lawe. The worldlings would thinke this to come by chance, but the Euangelist sayth, he was ledde thyther by the holy ghost. For it is God which doth with his generall prouidence behold all things, and guydeth euery mans actions to his appointed season, and the very moment of tymes, he directeth to his seuerall worke at his good plea-

Gen. 7. 11.

Apoc. 2.

Psal. 2. 12.

Iohn. 17. 2
Esa. 9. 2.

1. Sam. 9. 16
Psal. 31. 15.
Luke. 1. 8.
Iohn. 17. 1.
Ephe. 1. 10.
Mar. 14. 41

sure,

sure. By this heauenly prouidence, and not by chaunce,
Gen.24. came the seruaunt of Abraham to the Citie of Nahor, in that momente of tyme, when Rebecca came out of the Citie to water hir cattle, and for this cause did God bring
Gods prouidence guydeth vs and our actions, not blynde chance. forth that Mayde at the same instant, that by this occasion she might bring the manne to her father, by whom she should be sent to Isaac for his wyfe. And Saule went to seeke his fathers Asses, but the Lorde brought him to Samuel the Prophet, which did expect that howre his com-
1.Sam 9. 16. ming. For the Lorde had by Oracle tolde Samuel, that he would sende Saule vnto him, and that he should annoynte him king of Israel. Dauid was brought hereby into the
1.Sam.17. battle, what houre the great Gyant Golyath did vaunt himselfe in blasphemy against the Lorde, and by which meanes he might be brought to that fight, which the Lord had foreappointed for him, to the glory of God, the victorious fame of Dauid, and the ioy of Israell. By this guyde
Luc.7.12. came the Widowe of Naim to the gates of the Citie, with her dead sonne to buriall, at that moment when Christ entred the gates of that Citie, and was by him restored to lyfe. And by this is holy prouydence, are our Fathers gone before vs, and we not borne vntyll this age of the worlde, wherein he hath appoynted his sonne Christe to be more amply reuealed by the preaching of his worde, then at any tyme he hath bene since ỹ Apostles tyme. This only remayneth, that with hart and will, by the motion of his holy spirite, we ioyntly enter our Churches, where Iesus Christ is graciously offred, not into our armes, but into our harts and soules, not in a body subiect to myseries and death, but in the Maiestie of his worde, which is his eter-
Rom.1.16. 1.Cor.1.18 nall power, to bring vs by his light to that saluation assured in him, and to engraffe quyetnesse in Conscience, perswaded in his tryth by the testimony of his sayde spirite, of the full forgyuenesse of our sinnes. That we shall with newe raysed hartes, as men risen from a most deepe Dun-

geon

geon of death, moſt ioyfully with Symeon ſyng and ſaye, in heart and truth: Lorde nowe whenſoeuer thou calleſt vs from this naturall lyfe, at thy good pleaſure thou letteſt vs departe to quiet reſt, in chriſtian peace. For the eyes of our fayth haue and doe ſée Chriſt Jeſus, and receyue hym as he is to vs in mercy giuen, our onely raunſome and full matter of our ſpirituall health and celeſtiall ioy, to whom with thée our beſt father, and the holy ſpirite, be praiſe and glory for euer and euer. Amen.

1. Cor. 1. 30
Ephe. 1. 7.
Mat. 20. 28.

Thus much receyued by the Goſpels wordes touching Symeon, nowe let vs lende eare attentiuely vnto the wordes deliuered vs in this his ioyful ſong. Thus he ſayth.

Lorde now letteſt thou thy ſeruaunt departe in peace according to thy worde. For mine eyes haue ſeene thy [illegible] Saluation.

This olde holye fathers ſong, conteyneth ſhorte wordes and long matter, wherein he giueth the Lorde his due praiſe by publique ſpéeche, in ioyed hart, and after the example of the former church, for the preſent benefite receyued, according the faythfull promiſe of God (that he hath not departed to his Fathers, before he ſawe the Lordes Chriſt) he ſingeth the Lords truth, and blaſeth the honorable armes of our Captaine Chriſte, manifeſting his power, efficacie and glory, in this his pithy encomia. That done, he ſetteth downe the perfite platforme of a quyet cõſcience, and the ancor of her health, in the middle of many miſeries, in his owne perſon ſaying: Now Lorde all if by the Romains Tyranny, thy people of Iſraell haue béene ſore oppreſſed, our fayth ſore aſſaulted, ſo that twixt hope and ſorrow, we haue wayted for Conſolation in thy promiſe: Now that thou haſt giuen vs thy Chriſt our glory. I ioy ſo much in him my Sauiour, that death ſhall be to me welcome, and my departure ſhall be in peace, bicauſe by this Chriſt my Conſolation, Gods wrath to me is pacified, my ſyns in him pardoned, my ſelfe for him of my

heauenly father dearely beloued, and my soule shall rest in ioy, for I am thy seruant, wherfore Now let me I praye thee departe in peace, I am satisfyed that I haue seene thee, and the dayes of my age are in thy hande. But whereas Symeon sayth: Lorde Nowe doth thy mercy let me departe in peace, he plainely sheweth, that vntill he perfitely had the fruition of his hope, he was in anxietie and griefe, and walked with a heauie harte for the affliction of Israell. This argueth not an absolute weakenesse of fayth in Father Symeon, but rather expresly an ardent expectation of the promise of God, nothing pleasured with the forreine matters of this lyfe, albeit they should abounde to hym. But by trauaile in fyght, against temptations in worldly pleasures, he hungreth and spiritually thirsteth in approued hope, the Lords promise, enduring the griefe of present oppression, assured by fayth to reape the rewarde of his pacient hope, bicause he had the worde of God (a most
1. Pet. 2. 2. faythfull Notice therto) for his warrante. For thus sayde
Luc. 2. 26. the Lorde by Reuelation to Symeon: Thou shalt not dye, before thou hast seene the Messias Christ the Lorde. Note here (good Reader) the nature of Gods promises giuen to his chosen children. They are not performed at the first houre, but they are deferred longer then our selues would desyre, and they are not performed till the fayth of the parties be perfitly proued, and by the opposite occurrents fore exercised.

God the Father promised the comming of his beloued
Gene. 3. sonne Christ (here imbraced of Symeon) at the fall of A-
Gen. 22. 18 dam and Heuah, and renewed it to Abraham, and by hys
Gal. 3. 8. Prophets continued the same, but the time prolonged, fo-
Esa. 64. 1. ced many of the best fathers to cry: Oh that thou wouldest
Mat. 13. 16 pierce the heauens and come downe, and to say: Oh Lorde
Luk. 10. 24. sende thy glory vnto Syon, and thy sauing health vnto Ieru-
salem. And as our Christ doth testifie, many kings and Prophets haue desyred to see Christ, and haue not seene him, or

could

could the times enioy the perfoꝛmance of this pꝛomiſe, till the fulneſſe of time by him ſet were come, and that by contrary pꝛeſumptions, the fayth of his chyldꝛen were thoꝛowly exerciſed. But when the tyme by his deuine wiſedome appointed was come, then did he faythfully giue the ſame Meſsias into the woꝛlde, that Symeon and the godlye then might beare wytneſſe to vs his childꝛen nowe, of his euerlaſting faythfulneſſe. Heb.1.1. In this woꝛde (Nowe) lyeth an Emphaſis, as if he had ſayd: The woꝛde of my pꝛomiſe hath fed my fayth, & ſtabliſhed my hope, to wayte foꝛ thys our conſolation Chꝛiſt: and ſythe in thy mercy thou haſt perfoꝛmed the woꝛd of truth: Now let me depart in peace. Here is to be well marked the foꝛce of true and lyuely fayth, it doth perſiſt in one, it reſteth vpon the pꝛomiſe of the woꝛde, albeit that heauen and earth ſhould ſæme to runne on heaps together. This is that moſt excellent gift of God, that excelleth al vertues in whatſoeuer man. Pꝛay the Loꝛde therefoꝛe to giue thée fayth in Chꝛiſt (chꝛiſtian Reader) and Chꝛiſt thereby to dwell in thée, then ſhalt thou abyde ſtedfaſt in hope, after the woꝛde of Gods pꝛomiſe, whatſoeuer obſtact ſhal ariſe againſt thée. The Loꝛd by his ſeruant Moyſes pꝛomiſed the Iſraelits delyuerance out of the bondage of Egypt. But ſtraight wayes wyth this pꝛomiſe aroſe ſuch pꝛeſumptions to the contrary (as the hardneſſe of Pharaos hart and cruelty their oppꝛeſſion, and moꝛe laboꝛ thereby, their ſharpe coꝛrection foꝛ wants in woꝛke, and in the howꝛer of their deliuerance, his huge army perſecuting them on the one ſyde, & the high Mountaynes and ſwallowing Seas to hold them in on the other ſyde) that it might haue ſæmed to Iſrael, Moyſes warrant from God, to haue bene rather a dꝛeame of their deſolation, then the day of their delyuerance. But they (by this ſpirite confirmed in fayth) did ſuppꝛeſſe the pꝛeſent calamities by the Ancoꝛ of hope, which from the ſhyp of their beléeuing conſciences, in theſe terrible Seas toſſed, they

The foꝛce of true fayth.

Ephe.3.17

Exod.4. 29.30.31.

cast & fyrmely pitched, vpon the worde of promise, which thus they had: vz I will in a mightye hande, and outstretched arme delyuer you. Whose patient perseuerance, the same Iehouah approued, when moste tryumphantly he caused the senceles seas, in the faithfull answere of his merciful promise, to obey his voice in the mouth of a man (far
Exo.14. 21. inferiour to Pharaoh) at whose commaundement they became against their nature seruiceable to his people: for they reared themselues as a loftie wall on either side, and the sincking sandes were turned into a moste firme ground
Hebr.11. 29. and pleasaunt græne path, for the Israelites safetie, in this their moste miraculous passage. After whose ariuall on the other shore, the saide Sea did returne to her former course, and in the sight of the Hebrewes, gaue to the Egiptiacall Tiranny, his iuste reward by the hand of God, which herein drowned Pharaoh and all his host. And
Exo.14. 27.28. (dære Reader) thou hast no lesse promise, but much greater to thæ, being a christian Israelite: Namely that by faith ỹ shalt be deliuered from the power of spiritual Pharaoh,
Col.1.13. the power of darkenes, & bee translated into the kingdome
Rom.3. 24. of the Sonne of God, in whom thou shalt be iustified, and shalt haue forgiuenes of thy sinnes, shalt be at peace with God, shalt haue Christ thy sanctification, iustification, and
1.Cor.1. 30. redemption. Thy Lord, thy peace, thy saluation, thy light, and thy glorie. Thy selfe shalt approch the throne of grace with quiet conscience, beholden of the father for his blessed and therefore beloued sonne, for a citizen of the heauenly
Ephe.2.19 Ierusalem, an heire of that kingdome, yea a fellowe
Rom.8.17 heire with Christ Iesus. And this is that peace, which Symeon felt and saw with the eies of his faith, when hæ saide, hæ now went to his Fathers in peace. But euerie opinion receiued in or of Christ, is not this regenerating fayth.

There is a fayth attributed to the Deuils. The Deuils
Iam.2.19. beleeue (saith S. Iames) but they tremble and quake. There

is

is a faith said to be in the hypocrits of the earth: but Iames calleth that a dead faith. And Paule to Timothy, Fides ficta, a fained faith, a faith all one with the Diuels: and of some called an historicall fayth. Iames ioyning them together, saieth of them thus, speaking to the counterfeite Christian. Thou delightest in thy selfe, and takest pride herein, that thou art perswaded that there is but one God, and the same thou holdest for thy God, against the error of Paganisme, which defend many Gods: Thou doest this right, and hereby thou doest farre excell them, but yet art not thou ascended one step from the Deuils fayth, who beléeueth euen as much, and that Iesus Christ is the holye sonne of God also, and the Redéemer of the world. But in that he beléeueth God, and Christ to be God, and cannot beléeue in God, that is as Augustine hath it, to loue God, and to walke in his feare with obedience, they do al tremble at this name, as the théefe before the Judge, and so do Hypocrites, which haue but fictam fidem, a fayned fayth. Let no man obiect that the godly also doe feare God. For it is easily answered, their feare in God is coupled wyth fayth and loue in GOD, with hope and perseuerance in constant faythfulnesse, and obedience to his worde. But in Deuils, in wicked men, and in hypocrits, there is nothing but feare and desperation. For as they beléeue, they loue not, they obey not wyllingly, wherfore wanting his Spirite, they haue no boldnesse, they hope not, but feare, and looke for his anger, not for his mercy, bicause they cannot but be most cruell, against his beloued members. Iam, 2.17.

But the fayth which Symeon and all the iuste haue in God and Christ, is not δοξάζειν an opinion, which leaneth to one parte, yet so as he standeth something doubtfull of his side, but it is πιστεύειν, so fyrme & stable, so sure an allente, and consent to the worde of truth, by the working of the holy ghost, that no doubt can driue vs from our Anchor holde in Christ. And this gracious fayth is the gift True fayth descrybed.

of God, which by the bright beames of his truth, in his holye spirite, doth not onely shyne and presse into our harts, the worde of our saluation and fayth in Christ, but doth enflame and transforme them, and maketh them of an old substance a newe creature, that thus knowing God, they loue him as their father, they worship and honor him as God, they tremble at his worde, least they offende such a most louing father, they walke in his statuts and ordinances to doe them, and put their whole truste in hym, and in the worde of his truth, though their synne, their conscience and Satans malice doe accuse them: yea, though infynite temptations, to the contrary of Gods louing fauour do assault them. As that their synnes might alter his good purpose, or that their weakneste in fayth might chaunge hys mynde and loue towards them, yet (hauing this promise by Symeon. Christ is our peace, our light, our saluation, our glory, by Paule our sanctification, iustification, and redemption, by Peter our Byshop and high Priest, by whose strypes we be made whole, by the Epistle to the Hebrewes, our sacrifice which once for all offred, hath founde eternall redemption, after whose Oblation, there remayneth no more offering for sinne. Finally, our Mediator and Aduocate, and the full reconciliation for our sinnes, and the sinnes of the whole worlde) yet I say notwithstanding such former assaultes, these present promises doe seale vs vp, and we conclude by our fayth in Christ, after the assured word giuen vnto vs, in the Pen of Paule. There is no condemnation to them which bee grafte in Christ Iesus, which lyue not after the flesshe, but after the spirite, and we be so stablished by hope, that tryumphantly we stande the accusation of Synne, Satan and Hell, saying: It is God which iustifyeth, who can condemne? It is he that is dead: yea, but which is ryssen from death, is set at the right hande of God, and maketh intercession for vs, his spirite teacheth vs to pray, and in vs doth worke effectuall suspiration, and supplications,

1. Cor. 1. 30
1. Pet. 2. 24. 25.
Heb. 9. 12.
Hebr. 10. 26.
1. Ioh. 2. 2.
Rom. 8. 1.
Rom. 8. 33 34.

plicacions, with hope to receyue moste certainly the loue of God, and in this manner with Symeon, Ioseph of Aramathea, and the rest of Gods elect, we daylie wayte for and expect with pacience, the redemption of our bodyes, that is the day of the last Resurrection. And this our liuely fayth, hath this loue so conioyned in vs, that we do loue our Christ, bicause he loueth vs first, and walke in the effects therof before him and our brethren, through the same his loue, and therefore also tryumphantly against Satan, Sinne, Pope, and Hell, Desperation and Death, we say in hart: Who shal seperate vs from the loue of Christ, shall oppresion, shall extremitie, shall persecution, famishment, nakednes, perill or sworde (as it is written, For thy sake are we al day slayne and brought as sheepe to the slaughter) but in all these we are more then conquerors, in and by him that loueth vs. So are we with Paule perswaded, that neyther death, nor lyfe, Aungell, principalitie or potentats, neyther things present or to come, neyther things aboue, or yet belowe, or any other creature can seperate vs from the loue of God, which is in Christ Iesu our Lorde. And this is that our fayth, which is farre differente from the Iewes, condemneth the Pagans, conuinceth the Papists of Heresie, and apprehendeth Christ Jesus, which is our peace, our saluation, our light and eternall glory.

Rom.8.23
Luc.21.28
1.Iohn.4.10.
Rom.8.35

Further note here, that as this christiã faith is not without these workes of hope and loue: So doe we learne that they proceede of fayth, as they whose nature cannot be seperate from the same. We are iustifyed by fayth (sayth Paule) and therefore haue peace with God by Christ, by whome we haue accesse by Fayth into that grace wherein we stande, and glorye in the hope of the glorye of God; Beholde the Apostle doth playnely affirme vs to haue accesse to God, and peace in him, & the hope of glory by fayth in Christ. But more playnely to the Ephesians saying: We haue accesse in hope which is by fayth. Here is hope

Rom.5.1.

Fayth hath two daughters, Hope and Loue.

Ephe.3.12.

sayde to be conceyued of the spirite, and borne of fayth. That Charitie also is borne of her, as her second daughter, Paule to Timothy doth wytnesse thus. The ende of the
1.Tim.1.5 commaundement is loue, out of a pure harte, and of a good conscience, and of fayth vnfayned. And how can it be, but loue of force must proceede of fayth. For thereby we beholde the Lorde our God, to be our best, good, most mightie, wise, and best belouing father, in whose loue he hath giuen vs his onely begotten sonne to dye for vs, and wyth him hath giuen vs all things. Howe cannot (I saye) then this Charitie to breake out of vs, in flodes of loue to oure good God, and elect brethren for him in euery such office, as the rules therof requyreth at our hands? But still obserue this for their order. Fayth is the Noble parent, the daughter of Gods holy worde, whose father is Gods spirite, begotten in the bed of a christian harte, and hope is the fyrst
Eph.17. Daughter of fayth, expecting the fruite of Gods faythfull promise, and cannot be drawne from her mother, bicause she is holden by the holy ghost, nor thrust down to distrust or doubtfulnesse, for that she is sustayned in her mothers lappe, the most assured fayth in God. And loue is the laste daughter and of longer contynuance. For when the mother and her elder Sister shall giue ouer their office, hauing attayned their rewarde and promise, this vertuous
1.Cor.13. loue in the saints of God shall neuer cease, but contynue in
13. the heauens with them for euer. And thus hath loue of vs her due commendation, but so as she is set orderly in her besytting place, against the cauils of al Papists & Atheists whatsoeuer. Further, to thee which art an olde man, our aged Symeon standeth a perfite patterne to follow. That not thy gray heares, but thy graue and godly conuersation may with him approue thee in the house of God, a manne
A Lesson to olde men. venerable and worthy regarde. His steps to lead thee, are his fayth in Christ, his feare in GOD, his godly lyfe, his loue to his Countrie, and his desyre to departe these miserable

rable dayes at the wyll and worde of God. But in his godly lyke, this is by the Euangelist set downe for great and chiefe, that he followed his guyde the holye Ghost. O ye olde fathers whose gray heads doe sommon your toyled Soules to the Tribunall seate of God, take care that ye follow Symeons trace, in the obedience to Gods holye spirite. For they alone are Gods children, which are ledde by his spirite, and thereby doe mortifye and kyll the lustes of the flesh. It is ynough and tootomuch, that you haue spent the dayes of your youth after the wanton guyse of fleshlye lustes. Learne to say with Paule, when I was a chylde, I did as a chylde, but now I am a man, I haue cast away childishnesse. Pray with holy Dauid: O Lord forgiue me the rebellion of my youth, & lay not my presumptuous syns against me. Reioyce with Sophocles, that Nature hath bidde adue, to the fleeting feates of fleshly affects. Cast away whoredome and lasciuious delights, and aboue all delight not in thy former euils, but reproue thy selfe in them, and condemne thy hart for them. Joy in God, and begge earnestly for repentance at his hands, and aske mercy with the prodigall sonne for thy wasting dayes past thee. Defye the receypt of Satans baytes, which now (that Nature cannot ruffle as to fore) do enflame thy hart with conceypt of fryuolous and fylthy ioy, for the euill done deede so long time paste. Let no fylthy communication proceede out of thy mouth, nor haue thou anye fellowship with the workes of darknesse, but rather reproue them, For so shalt thou be learned in Christ. Be not so farre from the duety of an olde christian Father, that a Heathen, though a cyuill naturall man, may well condemne thee. Fylthy lustes (sayth Cicero) is hatefull to greene dayes, but most odyous to gray heares, as of which commeth two pestilente euilles: It breedeth common crye of shame and dishonor to the aged, and their example giueth beastly boldnesse to youthfull intemperance. There be three things (sayth the wyse

Rom.8.14

1.Cor.13. 11.

Psal.19.12 13.

Eph.24 7

A Christian caueat.

Ephes.5.11

Luk.15.21

Eph.4.29

A notable and pythie saying of Cicero.

Eccle.9. 25.2.

man) that God hateth. A pore man that is prowde, a ryche man that is a lyar, and an olde Adulterer that doteth. The Preacher Ecclesiastes, **derydingly sayth to a yong manne** (**which olde men are in wisedome to recorde**) Reioyce in thy youth, let thine harte cheere thee, walke in the wayes of thyne harte, and in the sight of thine eyes: But knowe that for al these things God will bring thee to iudgement. Therfore take away griefe out of thyne harte, and cause euill to depart from thy flesshe, for chyldhood and youth are vanity. **Hereto shall it much profite you, you elder fathers, if with** Symeon **ye enter the Temples of God, where hys worde is daylie preached, his graces exhibited, and sealed to you in his Sacraments. Where** (**with the iust**) **your contynuall prayers shall be acceptable, and receyuing fruite in Christ. Where shall this counsell of the Lorde be giuen you, to your eternall good, forth of his holy word.**

Eccle.11.9. Doctrine for yong Gallants.

Eccle.12.1. Remember now thy Creator, &c. **whylst the euill dayes come not, nor the yeres approche, wherein thou shalt say:** I haue no pleasure in them. **A little after:** when the keepers of the house (**by the hands of the body**) shal tremble, and the strong men (**that is the legges**) shal bowe themselues, and the grynders (**the teeth**) shal cease, bicause they are fewe, & they waxe darke (**by the eyes**) that looke out by the Wyndowes. And the dores (**lyppes or mouth**) shal be shut without by the base sounde of the grynding (**that is, when the the chawes shall scarce be able to open**) and he shal ryse vp at the voyce of the byrde (**namely he cannot sleepe halfe the night**) and al the daughters of synging (**that is the wynde pypes or deafnesse of eares**) shal be abased. Also they shal be afrayde of the high thing (**euery threshold shall be hard to stryde ouer**) and feare shal be in the way (**the Palsye shal cause the bones to tremble**) and the Almonde tree (**that is the gray heade**) shal flourishe, and the Grashopper (**that is the least weyght**) shal be a burden, and concupiscence shall be driuen away, for man goeth to the house of his age (**euen**

to his graue) and the Mourners goe aboute in the ſtreete, whyles the ſyluer corde is not lengthened (meaning the Marrow of the back bone of the ſynewes) nor the golden Ewer broken (the little ſkyn that couereth the brayne, which is in coulour lyke Golde) nor the Pitcher broken at the Well (that is the veyns at the lyuer not diſſolued) nor the wheele broken at the Ceſterne (that is, nor the head with the hart, from whence he draweth his powers of life, make an ende of their office) and duſte returne to the earth as it was, & the ſpirite (note that the ſoule incontinentely goeth to ioye or tormente) to him that gaue it. Vanitie of vanities, ſayth the preacher, all is vanitie. This moſte excellent counſell, ye Noble Lords and louing Countrymen (whoſe yong daies are now, or already wel neare ſpent) ſhall you haue in the houſe and worde of God, contynually to your Chriſtian conſolation in Chriſt, by repentance and fayth in him, not onely to ioye with Symeon, but with the whole Church of God, to ſay moſt aſſuredly: Lord now letteſt thou thy ſeruant depart in peace, &c.

Further conſider (gentle Reader) that Symeon ſpeaketh here of naturall death, when he ſayth he departeh in peace, and yet he calleth his death, not a deſtruction, but a departure. And a departure for three cauſes. He departeth 1
from this life, and hath no more fellowſhip with thoſe that lyue on the earth, or they with him, as men with men to be benifited. And alſo his ſoule departeth from his bodye for a 2
ſeaſon, and hath no more participation therewith, tyll the day of Reſurrection, but this is alſo a departure, for the ſoule dyeth not with the bodye, but lyueth, bicauſe ſhe is immortall. Thirdly he departeth from the vally of miſery, 3
into the Mountayne of all ioy and felicitie, into the Heauens, there to raigne with God for euer. In aſſurance whereof, he concludeth his lyfe to depart in peace, ſaying: Now Lord thou letteſt me depart in peace, but al this warrant hath he from the ſpirite of God: wherefore he addeth

Eccle.9. 5.6. according to thy worde. **But as concerning the fyrst departure** Ecclesiastes sayth. The deade (**departed**) know nothing at all, neyther haue they any more a reward: For their remembrance is forgotten. Also their loue and their hatred, and their enuye is nowe perished, **they cannot by their loue profite those left behinde them, or yet by their hatred** (had they any) **doe them hurte.** And they haue no porcion of all that is done vnder the sunne. **This doctrine considered, the forged frame of popishe Purgatory must nedes fall out of our hartes. For if of those prayers, which daylie in popery be made for the deade, the departed haue no portion, howe vayne a thing is it, to imagine a purgatory, from whence our friends soules are fetched, by our sundry dedes for them: As by** Trentals, Diriges, Requiem, and restles Masses, Almes deedes, Popes pardons, and prayers for all christian soules, **with** Aue Maria Amen. **Whose pelfe, yong babes can scoffe, and saye in these dayes.** Come tye the Mare Tomboy. A cake, a cake for all christian soules, De profundis, Salue Regina Godfather. **But if of these dead workes vnder the sunne done, the departed haue not their portion** (as the spirite of God in this Canonicall Scripture sayth they haue not) **how wicked an opinion is popery? Euen a damnable synke of most blasphemous false doctrine: At the hower of death he had his iudgement,** Diues **is presently condemned to Hell, and** Lazarus **from sentence sent to** Abrahams bosome, **and thence cannot remoue, though the cryes of the dead be many, or the necessitie of teaching the lyuing neuer so great.** They haue Moyses and the Prophets, sayth **Father** Abraham, let them heare them. **And as** the Tree falleth **East or South, and so lyeth: Euen so as a man is founde by the spirite of God, at the houre of his death, so shall he be placed in the daye of his Resurrection, when the soule shall be reunited to his body. Thence forth in body and soule, for till that daye onely the soule hath the iudgements censure, to receyue the rewarde of their state**

Luc.16.26 27.28.29. 30.31.

Eccle.11.3.

No profite after death from the lyuing in earth.

in

in this mortall lyfe. And this is moſt fyrmely proued, by the words of our Sauyour in Iohn thus. The hower ſhall come, in the which al that are in their graues, ſhal heare his voyce, and they ſhal come forth that haue done good vnto the Reſurrection of lyfe, but they that haue done euil, vnto the reſurrection of condemnation. Marke well he ſayth not they whoſe friends haue done well for them, they beyng dead: but he ſayth, they which themſelues haue done good, ſhall go to lyfe. Againe, he affirmeth the ſtate of the dead to remayne alwaies one, and the ſelfe ſame that it was at the hower of death: For he ſayth not, vnleſſe their friends by their prayers, their deuotions, their dedes, and their other Pelfe, hath changed their condition ſynce death. But thus the Lorde of truth, which cannot lye Chriſt Ieſus ſayth. They, they, which haue done euil, and dye without his ſpeciall gifte of repentance, they ſhal go to Hel. And thus ſhall the matter ſtand in the day of Iudgement, ſayth Chriſt in the Goſpell after ſaint Mathewe. Departe from me yee curſsed into euerlaſting fyre, which is prepared for the Deuil and his Angels, for I was an hungry, & you gaue me no meate, &c. But percaſe they might aunſwere, our friends gaue penny dole for vs, during the dayes of the worlde. But ſtill this anſwere they ſhall haue. Departe from me ye curſsed into Hell, you (I ſay you) gaue me no breade. O pore Papiſts forget not, how that the Virgins which had no Oyle themſelues, but hoped after Oyle of the wyſer Virgins, were denyed, and had the gates of the Bridegrome ſhut vp againſt them. Seeke therefore by the Goſpell of God, to nouriſhe thy fayth in Chriſt, by whom thou ſhalt be at peace with God, and in a moſt quyet conſcience, thou ſhalt ende a godly lyfe, and make a ioyful departure. Otherwiſe, albeit thou haue the Popiſhe Oyle of all the Virgin Prieſts and ſaintes in the worlde, it cannot helpe thee, thy departure ſhall be the beginning of ſorrowe, and an abſolute departure from God, his Aungels,

Ioh. 5. 28. 29.

Mat. 25. 41.

Math. 25. 1, 2, 3, &c.

Saints, and saued creatures, and shalt haue thy portion in the Hels for euer. Be not deceyued, beleeue the truth. God graunt thee with vs so to doe, and to lyue in truth all the dayes of thy lyfe, and in perfite departing from spirituall death, which is sinne and iniquitie. For after thy departure here hence, thou shalt be as free from the state of the lyuing, and the actes and deeds of them for thee, as the wicked & dead in sinne, are free from righteousnesse, & estranged from the lyfe of God.

Secondly, we haue sayde that the soule is immortall, and therfore cannot dye. For the holy Scriptures do euerie where recorde it. Thou shalt not leaue my soule in Hell
Psal.16.8. (vz in graue sayth Dauid) neyther shall thy holye one see corruption. As this Scripture serueth chiefely to Christ, so doth it to all other his members. Againe, the Preacher sayth, deuyding the soule and body a sunder. The bodye
Eccle.12. (sayth he) shal returne to dust from whence it came, but the soule to him that gaue it. And Christ Iesus sayth in Iohn:
Ioh.5.24. Verily, verily, I say vnto you, he that heareth my worde, and beleeueth in him that sent me, hath eternall lyfe, and he shall not come into iudgement, but hath passed from death to life.
The soule sleepeth not with the bodye. This place as it most plainely proueth the immortalitie of the soule, saying: He hath euerlasting life, he hath passed from death to lyfe (which cannot be once dreamed to bee spoken of the bodye, for that passeth from lyfe to naturall death, and to the sleeping graue.) So doth it refell those Heretiques, which eyther denie the immortalitie of the soule, or imagine the same to sleepe tyll the day of iudgement with the body. And to this ende serue the wordes of Paule. I desyre to be dissolued, and to be with Christ. But
Phil.1.23. the storie or Parable of Dives & Lazarus, most lyuely expresseth the one & the other, Dives in body is sumptuously
Luc.16. buried, but his soule is presently in Hell in torments, and beholde he sleepeth not, for he feeling his terrible payne, is exercised in beholding the ioy of his late despised Lazarus,

and

and calleth for succour, and maketh petition for his Brethren which yet remayne a lyue, all which approue the soule immortall, and not to sleepe a senceleſſe death wyth the bodye. So the bodye of Lazarus cast in some Dytche or open Fielde, his soule by the ministrie of Angels, is taken vp into Abrahams bosome, where he sleepeth not, but enioyeth the pleasant comforte of the Heauens. But possible thou wouldst aske me then, howe these places can stande with those which affirme the soule to dye, and also say that the godly after death doe sleepe? As that soule that synneth shall dye. We confesse for answere, that the soule is not altogether immortall, as our God is, and not all subiect to death, & we confesse that there is a death wherewith the wicked soule shall be ouerwhelmed, and so is the soule (but after a spirituall sorte) both mortall and immortall. The death of the soule, is when his lyfe is not in him: the lyfe of the soule is Christ Iesus, by whose spirite the godly doe lyue in soule a lyfe to eternall lyfe. Of this lyfe speaketh Paule thus: I lyue, yet not I, but it is Christ that lyueth in mee. And to the Colloss. Our lyfe is layde vp with God in Christ, when Christ which is our lyfe shall appeare, we shal appeare with him glorious. That soule that hath not Christ, hath not lyfe, but is already dead, though in bodye he lyueth. For the wrath of God abydeth vppon him. Understande then, that this worde Death, is ment not of the substance of the soule, which cannot dye, but of her condition, which shall lye in the Lake of fyre and shall burne, and lyue for euer, which is called the Second death. By fayth Paule prayeth, that Christ may dwell in our harts, and affirmeth Christ by fayth to lyue in him. Ergo wythout fayth the soule is dead, lyuing in dead workes, and dead sinnes, as the vnprofitable Widowes are deade in soule, though aliue in body. To the place of Paule where he sayth. He would not haue vs ignorant touching them which sleepe and such other places of scripture. We must interprete

Math. 8. 11

Mans soule mortall and immortall.

Gal. 2. 20. Colo. 3. 3. 1. Iohn. 5. 11. 12.

Reuel. 20. 14. Eph. 3. 17. Ephe. 2. 1. 1. Tym. 5. 6. Tess. 4. 13.

him to speake of the body and not of the soule, for as when the soule is ioyned with the bodye, he alwayes waketh, whenȳ body taketh rest: So disioyned, much lesse he is said to slæpe. And the body is sayde to slæpe, not in respect that the soule lyeth deade or slæping within him (for we haue prooued the soule to be with God) but in regarde of his rysing againe, when the soule shal returne to his former bodye at the day of iudgement. And by the slæpe of Death, he awayteth the retyre of his mortall lyfe, by the reconiunction of his selfe soule and bodye sanctified in Christ, the lyfe of the bodye, with whome tyll then, the soules of the saints raigne vnder the Aulter in heauen, not slæping but waking, and crying vpon God. How long Lorde holy and true, doest not thou iudge and auenge the blood of them that dwel on the earth? These were the soules of them
Reue. 6. sayth Iohn, which lay vnder the Aulter (which is Christ) that were kylled for the worde of God, and for the testimonie they maintayned. Beholde ye cruell Papistes, you haue killed the bodies, but the soules of our English saints
Gen. 4.10 are with their Protector Christ, and their blood doth begge
Abrahams Bosome. you vengeance if ye repent not. Thirdly, Symeon calleth Death but a departure, bicause for a tyme onely, the soule taking leaue of the massy flesshe, as we haue sayde, doth depart to the rest in peace, prepared for him in his consolation Christ: Namely the Bosome of his Father Abraham,
Sapi. 3. which by Salomon is called the hand of God. The soules of
Apo. 69. the righteous (sayth he) are in the hands of God, & the torments of Hel doe not touch them. And by Iohn, the Heauens and the Aulter which is Christ, and by Christ Paradise, as to the Thæfe, saying on the Crosse. This day shalte thou be with me in Paradise. And in Mathewe, he deserybeth
Luc. 23. Abrahams seate to be in the kingdome of heauen. And
43. in Iohn our seates with him in the heauens, as in our Man-
Mat 8.11. sion house. But neuer in the scriptures is the place of our
Ioh. 14.23 deade godly fathers, called eyther Lymbus or Purgatory,

but

but contrary they affirme there is no payne to them. And Purgatory hath the same paynes (the Papists which fayne that place say) that Hell hath: onely this is the difference, that they which be in Purgatory, shall come thence, by the merits of the Church and purging in fyre, & in Hell there is no redemption. Wherefore the godly fathers were not in Purgatory paynes, but in the handes of God, which is a Paradise of most pleasure. And whereas by the Apostle Peter, they go about to proue their Fathers Lymbo, as whence the soule of Iesus Christ brought them, that place doth neyther affirme the naturall Soule of Christ to go to Hell after his death on the crosse, or else that he did bring thence the soules of the fathers. For his spirite discending, left all those there which he found (not in a fayned Lymbo but in the paynefull Helles.) For thus sayth the Apostle. He suffred in the flesshe, but was quickned in the spirite, by the which he also wente and preached vnto the spirites that are in prison, which were in tymes paste disobedient in the dayes of Noah, &c. The Apostle sayth, not that Christ in his naturall Soule went downe into Hell, but he sayth that by that spirite which rayled him to life, he preached to them that are in prison. Nowe againe, he sayth not he fetched out the soules of the fathers, which were before hys comming in this prison, but he sayth his spirite preached vnto them that still are in prison. So farre from delyuerie are they, that they as obstinate Rebelles remayne in their former tormentes. Nowe then the reason standeth thus. By what spirite Christ was rayled from the deade, by that same spirite he wente, or came to the spirites that are in prison: but Christe was rayled not by his owne soule, but by the deuine spirite of God (euen by the operation of the father.) Therefore by his deuine power, & not in his humaine soule, he came vnto the spirites that are in prison. Again note, it is one to say he delyuered the Gaole, and an other to saye, he made an exhortation to the prisoners.

1. Pet. 3. 18. 19. 20.

Eph. 1, 17. 18.

soners. This their alledged place (were it the soule of Christ) yet proueth not a delyuerye, but a preaching to them, that now was that Sauiour borne, dead and crucified for the redemption of the worlde, which by his spirite in the mouth of Noah (for one hundred and twenty yeares space) preached to the disobedient in his dayes, had they beleeued. That it was not the soule of Christ which quickned Christ from death, but the Deuine power, these places

2. Cor. 13. 4. approue. Althoughe he was crucifyed by infyrmitie, yet he (was rayſed and) lyueth by the power of God. Againe:

Rom. 8. 11. But if the spirite of him that rayſed vp Iesus to lyfe dwell in you, he that rayſed Iesus from the deade, wil also quicken your mortal bodies, bicause his spirite dwelleth in you. And

Act. 4. 10. againe: Be it knowne to you al, and to the whole people of Israel, that by the name of Iesus of Nazareth, whom ye slue and hanged on high, whome God rayſed vp from death, by this man standeth this person sound before you. To the Ro-

Rom. 4. 14. maynes also we are commaunded to beleue in him, which rayſed Iesus Christ from death. And in the vj. chapter thus. As Christ is rayſed vp by the glory of the father (where note, that not by the soule of Christ, but by God the father Christ was rayſed vp) so let vs walke in a newe lyfe. And

Ephe. 1. 17 to the Ephesians. Alwayes in my prayers I praye for you, that the God of our Lorde Iesus Christ, the father of glorye, might giue vnto you the spirite of wisedome, &c. And a litle after, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance in the saintes is, and what is the exceeding greatnes of his power towardes them that beleeue, according to the working of his mightye power, which he wrought in Christ, when he rayſed hym from the deade, & set him on his right hande on heauenlye places. These places sufficiently expounde our Apostle, or rather assist his affirmation which sayth, that he suffred in the Flesh, but was rayſed in the spirite, that is, by the Godhead of the father, by which spirite in his deuyne na-

ture,

ture, long before he had our humayne nature vpon him, he by his Prophetes taught the inobedient then, as by vs his Apostles (sayth Peter) he preacheth to you in that spirite at this present. Yea, and also to the verye damned in the Hels, (no doubt) at the death of Christ, by the deuyne power of his holye spirite, was the glory of his crosse opened to their greater condemnation, which contemned their saluation in him, as the godlye fathers and their sacred bodyes in great comforte, by his power were raysed sundry from their brethren, to testifye the glory of this our crucifyed Christ, raysed vp by his father, and set vp wyth him in glory. Adde to this, this place of Peter is so farre from warrante to that Popishe opinion, that the soule of Christ, fetched forth ỳ soules of the godly fathers Adam, &c. That of the flatte contrary he sayth, they to whome thys spirite came, were disobedient. And that thou shouldest not dreame of Christs soule after his death herein, he setteth thée the time when this office was fulfylled, saying: In the daies of Noah, whyle the Arke was a preparing. Last of all σ͂ις ἐν φυλακῇ the godly learned Beza, doth interprete qui sunt, which are, not which were in prison, according to the efficacie of the græke worde. And the Apostles purpose, is not to tell vs that they were in prison, what tyme Christe by his spirite in the dayes of Noah, preached vnto them (for then they were men in naturall lyke as Noah was) but he will giue the Iewes to vnderstande, that all were drowned except eyght persons, bicause they were disobedient vnto his worde. All whose soules that then were damned, nowe at the wryting of this Epistle (and at this present and euer shall be) thoughe their bodyes be rotten and dust, are in prison. So now most iustly they receyue damnation, which refused their saluation in Christ, preaching vnto them in spirite in the mouth of Noah, not hauing as yet our nature vpon him. We conclude therefore, that Abrahams Bosome is a place of celestiall comforte, a Para-

dise of pleasure vnspeakable, the hande of God, deuoyde of Hellish or any torments: the Aulter of ioy: the kingdome of God: Christes fathers house, where he sayth are many Mansions: euen the inheritance of the iust. Loe, to thys place went the holy father Symeon departing, wherof perswaded, he departed in moste assured peace in conscience, and with God, who in his Christ with him being satisfied, by his holye spirite, setled the harte of Symeon, in moste quyet rest.

Iohn.14.2 Ephe.1,18. 19.

That the soules departed, walke not after death in earth againe.

But yet or I passe from thys worde departe, for that I wryting this, a moste slaunderous reporte is raysed of an honest and vertuous Minister departed this lyfe, that hys soule nowe walketh at this daye in his Parsonage house, it shall not be vnprofitable (Christian Reader) that I saye something to the beating downe to death this error. It is an olde sinister opinion of men, that the soules of the dead depart not so from vs, but that after buryall they walke in the earth, and appeare vnto men, exhorting them to this or to that, as Gregory of Rome reporteth in his Dialogues. Yea, the Apostles might seeme to be combred wyth this error, saying: when they saw Christ vpon the water, it is a Spirite. And when Peter knocked at John Markes mothers doze, they saide to Rhoda the mayde, it is his Angel. This had they of the vulgare opinion, receyued from Pithagoras, teaching the soules of men to returne into the bodies of others, eyther for correction or reward. And thus (deluded) Herod hearing of Christ, supposed Iohn Baptist to be ryssen againe, whom he had beheaded. And the better sort of the people dreamed Christ to be Helias, Iohn Baptist, Ieremy, or some of the Prophetes, all which we see were most vntrue. But as touching the departure of the soule, once seperated from the body e, that it returneth not, or can possibly into the world, the storie of Lazarus doth affyrme. Dines desyreth that Lazarus might come to help his tongue, but it is denied that they which be in ioy, can come

Act.12,15.

Mat.14.1. Mar.6.14 Luc.9.7.

Luc.16.

to.

to the Helles. He then desyreth that the soule of Lazarus may go to his brethren that are in the earth, and may teach them to beware, but he receyueth this aunswere. They which be here cannot come hence, and they which be there cannot come thence. And they haue Moyses and the Prophets, let them heare them, and if they wil not heare them, neyther wil they beleue though one should (which is vnpossible before iudgement) come from death againe. The Esa. 8. 19. 20.
Prophets doe forbid vs to aske counsell of the dead, & God lykewise in the lawe, & here Abraham doth sende vs to the Deut. 18.
Prophets and to Moses bookes for our instruction, denying most constantly that any soules of the dead shall walke againe, to teach or terrifie vs: All they which departe thys lyfe, be eyther godly or wicked. If they be godly, then are they by imputation iust, and the soules of the iuste, are in Sapi. 3.
the hands of God. And godly Lazarus cannot be permitted (no not to do much good) to come from Abrahams bosome. But if they be wicked, they lye in the Hels like sheepe, and thence cannot Dives or his fellowes come, though heauen and earth should runne together. But thou wilt say, what shall we saye to this, there is much iumblyng in suche a house, and there is séene lyuely such a man walke before vs, whome we cannot but say to be our friend departed to Chrisost.
all our sences iudgemente? To thys I aunswere wyth hom. 29.
Chrysostome vpon S. Mathew. What shal we say to those voyces sayth he, which saye I am the soule of such a man? Say it is not the soule of the deade man, but it is the Deuill, which doth fayne these things to deceyue the hearers thereby. These are sayth he, olde wyues Fables and fryuolous tales. The soules of the righteous are in the hands of God, and soules of Infants, &c. But the soules of synners are straight waye, after their departure, called to their place, as playnely appeareth (sayth thys father) by Lazarus the righteous, and the wicked rich man. Loe, this is no newe doctrine, by vs deuysed, but an olde truth by the Fa-

The Deuil, not the soule of the deade it is, that after buryall walketh to deceiue men.

thers concluded, through the warrante of Gods worde, that the soules of men departed, be placed presently at the bower of death, out of which place they cannot come againe to men in earth, before the day of iudgement. But the Papistes seeme to presse vs with the apparition of Samuel to king Saule, at the cuniuration of the Pythonisse. To whome we soundly aunswere, that Samuel appeared not to Saule, but Satan abusing the king, tolde him that he was Samuel. But here againe they saye, se howe these men denye the playne Text of scripture. Doth not the holye booke of GOD twise saye: Samuel appeared vnto Saule? we acknowledge the scripture to call the Spirite that apeared, by the name of Samuel. And albeit against the second place as not Canonicall, we maye lawfully except, yet we answere with Augustine (ad Simplicianum) the Bishop of Millaine. It was not sayth he, the spirite of Samuel rayse from his rest, but it was some fantasie, or imagination of the Deuill, which the scripture notwythstanding calleth Samuel, as Images be called after the names of such persons as they do represent. Who doubteth (sayth this father) to name the Images of the Phylosophers pictured vpon the wall, saying: this is Cicero, that is Salust, and this is Achilles, and this manne is Hector, this is the flood of Simois, and that is Rome, when these be nothing other, but bare pictures vpon a paynted wall. No maruell therfore though the wryter of the sacred Storyes sayth he, call this Image of Samuel, by the name he represented, or that the Deuill could transfigure himselfe to the shape of a holye man, which hath power also to tourne hymselfe into an Aungell of lyght. But Tertullian sayth. Absit vt animam cuiuslibet sancti, &c. God forbid that we should beleeue the Deuill to haue power to call vp anye soule of the saints of God, much lesse of his holy Prophets, for we are taught, that Satan doth transforme hymselfe into an Angel of light, with what ease then into the shape

Whether Samuell apeared to Saule or no.

1. Sam. 28. Eccle. 46.

August. quest. 3.

of

of a manne of lighte, so he calleth Samuell, bicause he is a member of Christ the true light of the worlde, yea he doth sayth he, affirme himselfe to be God, and worketh great and prodigious things, if it were possibly therby, to seduce the elect people of God. That learned father Peter Martyr sayth, that Samuell apeared not to Saule, but it was an imagined shape, which by the delusion of Satan, was brought vnto Saule, and as we call it a Ghost, and he gyueth probable reasons to approue his assertion. First syth the case so stod with Saule, that God would neyther answere him (being often prouoked) eyther by Oracle, by Prophete, or yet by the Priest, it is to be denyed, that he would appeare to him by the deade, especially considering bymselfe in his most holy iust lawe, to haue forbidden the same in these words. Let none be founde among you, that maketh his sonne or his daughter to go through the fyre (betwixt two fyres, by a superstitious ceremony therby to be purged) or that vseth Wytchcraft, or a regarder of tymes, or a marker of the flying of Foules, or a Sorcerer, or a Charmer, or that counselleth with spirites, or a Southsayer, or that asketh counsell at the dead. For all that do such things are an abomination to the Lord, & bicause of these abhominations, the lord doth cast them out before thee. Secondly, this must be done eyther by the will of God, or by force of Magicall Arte. This was not the will of God, for his written will doth prohibet the same, and Satans Arte cannot haue power against the will of God. Thirdly, if this Spectrum were Samuell, then did he appeare eyther wyllingly, or by force, he coulde not come to Saule wyllingly, for the hartes and obedience of the saints of God alyue and dead, doe concurre with the will of him their father. But in this apparition, the Prophete should haue yelded to sathan, against Gods will, but to saye he came against his wyll, is more then wicked: nay to say he came at al, is pestiferous, whon Abraham affirmeth constantly, that neyther Yea-

Diuers reasons proouing Samuell not to appeare to Saule.

Deut. 18. 10.

Popish purgatory & her priests, build all vpon the reporte of the deade, as their Fryrie bookes declare, wherfore accursed for abhominations.

uen, or the place of Torture, can yéelde from them the soules of the departed. To conclude, this matter of Samuel, your vnholy lawe of your lyke holye father, doth refell this opinion, as a fantasie of no reputation. It was not sayth this Decrée, Samuel that apeared to Saule, but the Deuill, and he sayth it is an absurde and vnworthye matter to holde, that so holye a manne from his natiuitie, could by Deuilish arte be drawne to so wicked a man as Saule was. But this was sayth the Decrée, the fallacies of sathan, hereby compelling men to dreame, that he had power as well of the holye mens soules as of the wicked. Thus by the scripture of God, by the testimony of godlye Fathers, by probable reasons, and lastly (O Papist) by the Popes Decrée, thou doest sée howe this was not Samuel, but the delusion of sathan, and is called in the storye Samuel, respecting therby the mind of Saule, supposing this Spectrum to be Samuel. And as the golden Pice and Emraldes, which the Philistines layd in the Arke of wytnes, are called Pice and Emraldes, and yet are but the shape and Figures of them, made by the arte of the Philistines cunning. Euen so the shape of Samuell set before Saule, by the deceytfull arte of the Pythonisse (bicause he stood for Samuel) is so called in the holy storye. To this I could adde further prowfe and authoritie, but I suppose this sufficient to a godly minded man, and also further testimonie of Fathers, to deny that any soule of man walketh in this world after the hower of death. Athanasius an olde learned and godly Father sayth, that the wisdome of God will not permit the soules to retourne before the iudgement daye into this worlde, least by such meanes the Deuill shoulde take vpon him mans shape, and should (into the forme of dead men being transformed) say he were the soule of such a one rayled from death, and by such deceyte, should teach many lyes and false opinions, to the destruction of the Church. Augustine sayth, that if the soules of the dead coyld walke

Decret. pontif. 26. que. 5 cap.

2. Sam. 6. 4. 5.

Atha. li. de quest. 9. 13.

wyth

wyth men in earth, his godly mother Monica, who trauayled from Sea to lande to be with him, would neuer nowe after her death be absent from him. No truely the soules of dead men cannot walke in this worlde. For presently at the howre of death, as the olde Father Ireneus also sayth, they are placed, the godly in ioye, the wicked in perpetuall payne. But the Papists obiect yet against this truth, and say, that this Samuel did foretell to Saule, what shoulde become of him in that battle, and that he and his children should be slayne, and Saule himselfe shoulde be with thys Samuel. These things say they, the Deuill could not tell, for the Deuill knoweth not things to come, it must therfore of necessitie be the true Prophete Samuel, which being the Lordes Prophete, could therefore foretell of these things. But all this is easily aunswered: This obiection standeth vpon trembling props, as thus: The Deuil foreknoweth not things to come, but this knewe before hand, that Saule shoulde in the ouerthrowe be slayne, therefore was not this the Deuill, which by the Pythonisse was raysed. By the same reason maye I say this was not Samuell, for the holye scriptures doe attribute this alone to God, to tell things before they come to passe, yet for all that, the same place doth nothing derogate, but that the Deuil may foreknow, and also declare some things, or that they come to light. For sometyme he receyueth commission of the Lord, to plague this Country, and that person, as the rodde of his loue or anger, and standing among the saints of god, he heareth the sentence, which had, swiftlye and easily he can vtter, before the execution be done. For the Deuils can most spedily as the wynd, ouerrunne the earth, & therfore by Tertullian they be called Volucres. But hauing authoritie to plague Job, coulde he not haue told Job, what shold haue become of him before he brought the Caldes, the foure wyndes, the fyre, and death to hys children, and sickneſſe to hymselfe: yes verily, sent to bee

Aug. de cura pro mor. ca. 13

Illirius Cent. 2.

Esa. 41. 23.

Deuils doe foreknowe many thinges.

Iob. 15. 16. 17.

the lying spirite in the mouth of Achabs false Prophetes,
1.Reg.22. with this warrant, that he should prevayle, was it not in
21,23,&c. his skyll to vtter Achabs destruction, as Micha did, before it came to passe? yes certainely. But the Lorde will not vse the person of the Deuill to be his Prophet, and therfore his deuyne spirite spake in the mouth of his holye afflicted seruant Micha. So no doubt did he know Gods counsel vttered touching Saule, whose ende the Lorde had determined to be at this tyme perfected: and therfore of the Pythonisse demaunded, gyueth answere thereby, to bring Saule into greater desperation, which was Satans glory. Further, the infernall spirites be also called δαίμονες, which name some of the olde fathers (as Tertullian, Lactantius and others) affirme them to haue asciendo, of knowing much. But doth Dæmon the Deuill knowe of his owne present knowledge things to come? No, for that is proper onely to God, who comprehendeth all tymes, all men, all things, and their whole actions, nowe and to the worldes ende, in his present eye and skyll. They are to him as present as though they were nowe done before our eyes. All
1.Cor.12,2 things are open & naked before his Maiestie. This knowledge of the Deuill therfore, is of an other inferiour sorte, and yet not all after one manner. To men in earth is giuen by skyll some foreknowledge of things to come. As first they consyder the causes, and so certainly iudge of the effects to followe. Some causes necessarily drawe their effects, some by interception of occurrent matter are cut of, so that the effect can in no wise followe. The causes drawing their effects, giue men their warrant to foretell of that to come, whose cause cannot but bring the same. So the experte Astronomian, by his skyll in arte Mathematicall, and seeing the coniunctions and oppositions of the celestial partes, can and doe many yeares before, for mo then many after to come, truely and euydently foretell of the Sunne, and seuerall Eclypseis of the Mone, al which in truth and

deedes

dæde shall follow and come to passe. The other are not of lyke certainety, and yet doe men not doubt to iudge by them, for that the causes contynuing, the effect must nædes follow, but the cause cut off, the effect is taken away. As for example, that man is a contynuall prodigall person, a common dronkarde, and a great whoremonger. If these causes contynue in him, it is of necessity, that beggery shal be his best end. So do the Sea men by the mayden heyres also (so they call the little disperpled cloudes, whose endes retourne vpwardes, much lyke vnto our Gentles frysled heades, in these monstruous dayes, a token no doubt of sodaine stormes to come) presently dæme of a tempest to aryse. The Phisition by the prognostication of the pulse, doth foresée the euente of his patient in his weakneſſe, and such like. But if this knowledge be graunted to be in wise and cunning learned men, much more is it to be graunted to infernall Spirites, which are not dulled by the grosse humors of mens nature. Adde to this their ancient experience in matters, their causes and effects done and come to passe in the world, synce the begynning of the same, all which they haue in perfite memorye. And if experience of passed things, doe cause olde fathers warely to wayte the successe of lyke matters to come, & are preferred before the grœne heade for wisedome: howe shall we not be forced to yælde, as much and more to the Deuill, whose dayes are before accountes (and yet not without tyme) and memory passing ryper? Moreouer, they haue a substance swift as the wynde, and before the Swallow, can flée the circuite of the earth, and what is done this daye in the extremitie of the East, can hereby declare it spædily after in the Weast. Further, they are placed in the heauenly ayre, as in a most high Turret of watch, whence they may beholde the actions of men a farre of, and declare the same instantly, as it were by prophecy. And once to make an end hereof: I say, they sée the prophetical scriptures, & by their skyll in them

Deuilles swift as the wynde.

Ephe. 6, 12.

admeasure the actes of the Church, thorowe which knowledge they become verye rype runners in things to come. Yet notwithstanding, they are often deceyued, and moste of all deceyue those which rest vpon their answers. For the Lorde doth in his, change the harts, and so the actes of men, from ý they were, by which Satans forejudgement is preuented, of sorowful euent to follow: yea, & oft times in the twinckling of an eye, he stoppeth the causes, & their effectes. As who woulde not haue sayd when the thræ children were cast into the burning ouen, that they should haue perished by fyer, but euen there and then began firste the best argument of there long lyfe, where and when the Angell, euen the sonne of God was sent to stop the cause and cole the flames, and in the mydst of them to preserue his seruants, and their clothes from hurte by flame or smell of smoke. But this could not the Deuill forese. Againe, God in his deuine wisdome doth suffer and appoynt the bodies of his saintes to be consumed to ashes in the fyre, and to death in other extreme persecutions, so as Satan by thys meanes is most often blynded, and knoweth not what to say. They are deceyued also many tymes, partly for that they knowe not the wyll of God, further then it is made knowne to them, partly for that they cannot dæpely enter into the harts of men. For that is onely proper to God, to be the sercher of the hart and raynes. And many times they doe deceyue by ambition their worshyppers, in cause they would sæme ignorannt in nothing. But to relye vpon our aunswere to this obiection, that the Deuill cannot foreknow. Thou sæst (gentle Reader) what hath bene layde before thine eyes herein, and thereby mayst perceyue that he is not altogether bereaued of foreknowledge, but many wayes enabled to in some sortes, and by degrees therein. And touching Sauls case, Satan knew very well by that was in prowfe practised, how the matter stood betwæne the Iewes and the Palistins, he sawe the Israelits armye

The Deuil deceyued.

Dan. 13.

Ier. 17.

weake

weake and halfe discomfited, he sawe that Samuell had
prophecied Sauls deprivation, and that Samuell had a-
nointed Dauid in his succeeding place, and therfore he con-
cluded Saule to be with him the morrowe after. But
Saule he killed himselfe, and so became the sonne of his fa- Ioh.8.
ther Satan, which is a lyer and a murtherer from the be-
ginning, and expresseth himselfe herein, to be both at once.
A lyer in that he sayth he is Samuell, and is not, but the
false deceyuer Satanas: a murtherer in that kylleth the
soule of Saule, by feeding his fantasie in that abhominati-
on, which is forbidden by the Lorde, namely that anye Deut.18.
should aske counsell at the deade. And so haue we I truste
sufficiently answered that scruple, whether the Deuil can
predicere, foretell of things to come. No necessitie therfore
that this Spectrum should be Samuel, when as so playne
prowfe is, that Satan doth know much, and can also in sun-
dry wayes foretell (which to the ignorante seemeth prophe-
cie) of matters hereafter to be performed. This knowne,
the second prop (to say ỳ of necessitie this was Gods Pro-
phet Samuel) falleth of himselfe downe to the dust. Ney-
ther did the Prophetes of God at anye tyme prophecy, tyll
they had receyued from the Lorde his good pleasure, wher-
fore they alwayes say. Hæc dicit Dominus. Thus sayth
the Lord. Or is the Lorde so scanted of Prophets, or prone
to consent to the wickeds desyre, that from the dead he will
and must call vp his departed seruants. Nay both of these
is denyed, in that story of Diues and Lazarus. They that
lyue, are denyed of the appearing of the deade, and for en- Luc.16.
structions they are sent to the law, and prophetical bookes Esa.8.19.
of Gods holy scriptures. To determine this disputation, 20.
the Prophets, saints and seruants of God, refuse to take
deuine worship giuen vnto them. But this Spectrum dyd Apoc.19.
take it, and reprooueth not the same, an absolute conclusi- 10.
on, that it was the spirite of Satan, and not the Prophete Act.10.16
of the Lorde Samuell, who rightly sayde, that Saule in 14.4.

soule should be with him on the morrow, which is the place of all abiect Murtherers, which from true religion fall to his opposite, Idolatry (as sayth the Apostle.) It is impossible that they which were once lightened, and haue tasted of the heauenly gifte, and were made partakers of the holye ghost, and haue tasted of the good worde of God, and of the powers of the worlde to come, if they fall awaye, should bee renewed by repentance, seeing they crucifie agayne to themselues the sonne of God, and make a mock of him. And an other place. If we synne wyllingly, after that we haue receyued the knowledge of the truth, there remayneth no more sacrifice for syns, but a fearefull looking for of iudgement, and violent fyre, which shall deuoure the aduersaryes.

Hebr. 6. 4

Hebr. 10. 26.

To returne to our holy Symeon, he sayth he shall now depart in peace, for why? as saint John sayth. Blessed are the deade which dye in the Lorde (or for the Lordes cause) euen so sayth the spirite, for they rest from their labors, and their workes (that is Gods mercifull reward) follow them. In this sentence, all feare of death to Symeon, and trembling at the Popish Purgatory, is taken awaye from the chilozen of God, and that by three most assured affirmations. First he sayth ἀπαρτὶ, which importeth by and by, presently, no delay or interception, but euen from the very instant of death, and the last gaspe, as Christ also hath promised the godly (though in themselues synners) shall passe from death to lyfe. Secondly, to assure vs hereof, he sayth, the Spirite of God sayth so, which cannot lye or be deceyued. Thirdly he sayth, we thencefoorth rest from our labors. Now the labors of the godly, are afflictions of mynde and body, sorrows, paynes, torments and terror of conscience, and such lyke. But from all these at the hower of death, the sonnes of God in Christ, ending their lyfe, doe take their quiet rest. Therefore Purgatory, which is sayde to consist most of these labors, cannot touch those or anye of them, which are else purged in the onely Purgatory to a

Apo. 14. 3.

Three perfite consolations agaynst the pretensed Purgatory.

christian

christian soule or body. Namely the blond of Jesus Christ once shed vpon the crosse, by the which he hath in his owne person, purged our soules from all sinnes, and not in a popish Purgatory, of an imagined fyre, which is no other but the Yels, whose nature is euer to burne, and to tormente: but neuer to purge those that be thether condemned. Thys Christ was Symeous purgation and consolation, peace and glory, in whom, & to whom, all that beleeue in him aright, shall to him with Symeon at the hower of death, departe in most comfortable and quyet resting peace. Heb. 9. 14 1. Ioh. 1. 7. 1. Pet. 1. 19. Reuel. 1. 5.

Some reade this place thus. Lorde now let thy seruante departe in peace, &c. As if hereby he had made petition to the Lorde, to ende these dayes of sinne in his bodye, and to take his lyfe from him, which reading is not wythout profitable doctrine. For it teacheth vs, that after Christ the Lorde is once faythfully embraced of vs in harte that be godly: there remayneth no ioy to that earnest meditation of the heauenly lyfe, which enflameth louc, to hunger the day of dissolution, and with Paule to saye: I couet to bee dissolued, and to be with Christ. And for our enstruction, there be in this reading, three things to vs not improfitable. First, that the elect of God feare not death, as doe the wicked, whose consciences accuse them giuen to condemnation: but they at the Lords leasure desyre it, bicause they know, if that they were delyuered from this earthly tabernacle, they should be possessed of the heauenly with Christ. And here let no man obiect vnto me, the feare which was in Christ against death, from which he prayed three tymes in the Garden to be delyuered: For we denye it not, but to mans nature death is yrkesome, and our Christ herein doth verily teach vs, that he is of our nature, a naturall man with vs, tasting our infyrmities, that he might haue the more compassion of vs his members. And ỳ which most is, the Lorde Jesus had not to fyght against naturall death onely, but he was to sustayne and fully beare in his body, The godly feare not, but rather desyre at Gods will to ende thys lyfe. Ephe. 1. 18. 2. Cor. 5. 1. Mat. 26. 37. Mar. 14. 35. &c. Luc. 22. 42. &c. Hebr. 2. 18.

the syns of the whole worlde, and for them he was to fele in his soule and body, the whole wrath of God the father, for the chastisement of our peace, was by his father fully layde vpon him. Wherefore if that thou being one of the causes of this terror (hauing earnest consideration of thy horrible sinnes and) doest lyft vp thine eyes to God, lokeing vpon him without Christ, as thine angry iudge (which who can abyde) cannot but be eaten vp of all sorrowe into despayre: How greatly our sauiour Christ then was caused (which had the burden of the whole worlde of synne layde vpon him) to praye for delyuerance to his fathers wyll, thou mayest by thy selfe gyue sentence. Yet was he not afrayde to dye, as the wicked are which haue no hope, but assured of his resurrection, he sayth in ioye of harte and peace of conscience: Father thy will be done. And againe, he desyreth death, Venit hora glorifica filium. Father the howre is come, glorifye thy sonne (that is to say by death) that thy sonne may glorifie thée in his resurrection. Take not this for an obiect to thy duety, in desyre to be cut from the dayes of synne (or desyre to be with Christ) which is a signe of infidelitie, (Christ hauing by his suffering slayne synne, hell, and death to, and for thée) but remember and learne hereby, how horrible a thing it is to fal into the handes of ỹ lyuing God by synne, which synne wrought in Christ such terror, and that bicause he toke the paynes due to all sinne vpon his person on the Crosse, therby to become our raunsome and mediator) as being a very naturall man, as he is truely God, sweat in the agony of hys soule, before his body was apprehended, bloudy drops. O synne most horrible. And be assured, that if by infydelitie, popery, and carnall trace, thou crucifye a freshe the Lorde of lyfe, this horror shall not profite thée, but thus treading vnder foote his death most auayleable and glorious: Thou shalt dye a death immortall and ignominious: But the heartes of the regenerate sonnes of God feare not death, by-

Esa. 53.

Psa. 130. 3.

Math. 26. 39. 42.

Iohn. 17. 2

Luke. 22. 44.

bycause they are assured by his spirite to lyue with Christ. This is the cause why so manye Martyrs wyllingly giue their bodyes to the fyre, and other deaths terrible to the flesshe, bicause his spirite which maketh them on this wise to confesse his holye name, goeth with them through the midst of the flames, and corroborateth their hartes moste constantly to wade through the valley of this shadowe of death by fayth in him. Secondly, the children of God, for the moste parte, are so farre from fearing naturall death, that they desyre and couet the same, as the last remedy against the enimy Satan, as the day of delyuerie from the body of synne, & lastly as the dore of entrance, into their eternall redemption by Christ. The wicked we graunt to hunger for death many tymes, but it is not to shut vp the shop of synne: but by that meane to ende the daies of their deserued shame. And hereof come so manye murtherers, Judas children, which ashamed to liue, being charged with a most guyltie conscience, doe hang, drowne, or cut their owne throates, which is the force of Satan in them, as thereby beginning their endlesse sorrowes, but in the godly there is this mature moderation: for as they most hartilye with Paule desyre to be dissolued: So they submit themselues moste humbly to his worde of decrée, in their appointed course, regarding the place they haue, and the office they beare, wherein their lyke God will vse longer then their desyre, to the profite of those to whome he hath giuen them, for his honorable instruments to the benefite of his beloued Church. Wherfore they restrayne theyr petitions in Symeons lyne thus. O Lorde when it pleaseth thee, according to thy worde, for my dayes are thereby numbred, which I shall not passe. Note here that no Papist in the perswation of Popery, can say vnto his soule: Now shall I depart in peace according to thy worde. For neyther hath Popery, or any part therof warrant thence, or doth that profession worke peace in the conscience of his

Phil.1,29.

Hebr.12.

1.Cor,15. 26.

Rom,7.

Ephe,1,14

Luk.21,28

Rom,8.23

Phi,1,21. 22,23,&c.

No Papist in Popery can dye in peace.

pacient at the howr of death, but farre the contrary. For if when Satan fæ̃deth their ignorant humors, and with pleasure draweth them to ỹ profession, they neuer therein can finde sure fote of stay, to quyet their minds for sinne: How shall they thereby fæle that necessary bulwarke, and Anchor of health, at the instant of natures farewell, when that subtill Serpent doth now no longer dally, but draw them into despaire: shewing them the multitude of their sinnes, their securitie in euil, their ignorance in God, their doubt of his fauour (which is an ἀξίωμα in Popery) his seuere iustice, and their forlorne estate: Then aske they, by what meanes shall I passe his iudgemente: By Masses sayth one, by the Popes pardon sayth an other, by the merits of the saints sayth the thirde. But then doth Satan sharply fight against the wounded conscience, and openeth the truth, as thereby further to pierce his conscience to death, and enforcing to his harte, these things cannot helpe thee, thy trust is vaine in them. Against which temptation, what helpe in Popery: They are fayne to cry, this is thy helpe euen Iesus Christ, but then his comfort is cut short, in that they pull his meditation from the Lorde crucifyed, and lay on bed before him a brasen Crucifixe. They tell him that his friends shall praye for him, and the Church shal be plyed with Trentals, to delyuer him from Purgatory, which doctrine is most troublesome, and so the poore Papist, for all that Popery can doe, dyeth thereby moste doubtfull of rest, if not moste fearefull of eternall payne. Consyder this well, there is not the best treasure in Popery, that doth warrante thee peace in death. If the death of Christ be not sufficient hereto (so say they most blasphemously) where then shall we haue it: in the Masse. No, for then would that sacrifice sometime cease: But so long as the worlde endureth, euen so long will they (if God ouerthrowe not their seate) contynue that deade sacrifice, for the dead soule, in whose cause it is daylie song or saide,

Doth

Doth not this argue a doubt of valor in the Masse? And also of the peace of the soule, for whome it is called Requiem? Is not this true? Can this worke peace in the hart, when the best account made, at the fote therof, he fyndeth an arrearege, which his soule is to aunswere in burning fyre, and flaming brimstone, in a Purgatorie of payne, whence he cannot by all the cunning of Popish arte, know when or how to be delyuered? Smale quyet in conscience to a poore Papist, which seeth no remedy, but that he muste from lyfe to death, from earthly troubles, to hellish paines, without intermission to be boyled in lead, and imprisoned by Deuils in paynes incurable. O poore harte be wise in God, imbrace his word, beleeue in his Christ, walke in his statutes by the grace of his spirite, so shalt thou be assured that the popish Purgatory is Hell, from whence no man can be delyuered. So shall all terror of death be drawne from thee, for his holye spirite shall seale thee vp to redemption, and the witnesse shal be within thee, agaynst Synne, Satan, Pope and Hell, that no condemnation can come to thee, which by fayth art ingrafted into Christ, whose lyfe is not to walke after the wicked flesshe, but after Gods holye spirite, guyding thy soule and body into true righteousnesse and sanctification, during thy naturall lyfe. By this rule onely shalt thou obtayne peace, but to the wicked sayth the Prophete (yt to the Papist lyuing and dying in Popery) there shall be no peace. And here I preuent this obiection. What say you then of all our forefathers in the long time of Popery? are they all without peace? Are they all condemned? No, God forbid. When Achab and Iesabell had ouerrunne all Israell with Idolatry, so that Helias supposed hymselfe onely to stande for the cause of God, the Lord answered that he had reserued seauen thousand, that is to saye a great multitude in euery part of Israell, which did not bowe the knee to Baal. Nero was a most cruell persecutor of Christes Church, and yet saint

Popery yeeldeth no quyet, to mans conscience.

Luc. 16. 16
Ephe. 1, 13. 14.
1. Ioh. 5. 10
Rom. 8. 1.

Esa. 48. 22

Obiection.

What is become of our forefathers in Popry.

3. Reg. 19.

Phil.4.22 Paule wytnesseth Iesus the Lorde, to haue his Churche euen in his persecuting Courte. But ye will saye, these were drawne by preaching of the worde, but in Popery the worde is kept hydden from the people: It is so. Yet we doubt not, but as at the last howre, the spirite of God
Luck.23. lightened the harte of the thefe vpon the Crosse, so that in
40. yelding to death, he sawe Christ onely to be his lyfe: So
Ezech.18. the same most louing father, who wylleth not the death of
Eph.1.4.5 a synner: hath euen in the howre of death, and in all the
Ioh.1.9. dayes of Popery, tourned the hartes of as many, as were
1.Tim.2. predestinate before all tymes, in Christ to lyue eternally.
4. And that our Christ which lighteneth all men that come in-
Eph.1.18; to the worlde, and would haue all men (that is to say of eue-
Heb.1.3. rye country, nation people, and families some) to be saued, and come to the knowledge of the truth: Hath also illuminated the hartes of all those, whome the father hath by his spirite drawne out of the Dungeon of Papistrie, to thys brightnesse of his glory, wherby they haue with the eyes of their fayth, sene this Iesus Christ, to be the onely saluation of Iewe, Turke, Pagan, Papist, and Gentyle, and consequently haue in harte felt him for theirs, to their greate and synguler consolation. After which sight they haue in
1.Cor.3.12 the integritie of their soules, accounted al the hey, tymber,
Phil.3.8. stubble and Popishe stuffe, as fylthie doung, and paciently abode the paine of death for their former ignorance, and rest in hope of eternall peace, and in the assurance of hys spirite, that their synnes in his bloude are washed awaye. They are perswaded, that death is to them lyfe, in cause whereof, they haue in Christ banished that feare which
1.Io.4.18. bringeth paynefulnesse, and with Symeon haue sayde. Now Lorde let vs thy seruants depart in peace: for the eyes of our minde, nowe in the agony of our soule (hath through the
Luc.1.78. day spring which from an high hath visited vs) perfitly seene the Lorde thy Christ to be our sauing health, in whome wee departe to thee, who neuer before this howre, in these dayes

of

of ignoraunce could attayne to this grace. But now Lord receiue vs in peace, through Christ our lord our God of peace, and the same to all his chosen children. The prouydence of God in tyme of Popery, fædeth this our sentence of the forefathers, thus blessed in the dayes of ignorance. In that he conserued, and during those tymes continued among men, the Symbole of our fayth, which very manye at their death haue constantly repeated, and by open declaration, haue affirmed, in that fayth to ende their lyfe. But thys Symbole preacheth onely the glorious fayth in God the Father, God the sonne, and God the holy Ghost, wherfore I conclude, that manye of our forefathers were in the daies of Popery saued by fayth alone in Christ, and that by Popery, no man may or can be saued. For the whole course of the Romishe Religion, is to disperce, and not to gather together the saintes of God, to the vnitie of fayth and knowledge in the sonne of GOD, but to hayle to the fayth of Rome (which maketh as many Sauiours, as the sunne (shyning) giueth shadowes) which can in no case permit a man, eyther to rest alone in the death of Christ, or to assure himselfe of saluation in hym. But to attayne lyfe, the Papists must fetch the treasures of the Church of Rome, parte whereof is the blod of Martyrs, though some of them be notable Traytors. It is to playne, that they make such, not Mediators onely, but Sauiours also from synne. Who can forget this solemne Anthemne to that Traytor Thomas Becket, sometimes Byshop of Caunterbury, which the Popes Portuse, and all laten Primers haue farsed in them, for men in prayer to vse? Tu per Thomæ sanguinem, quem pro te impendit, fac nos Christe scandere quo Thomas ascendit. That is: graunt vs Christ by the vertue of saint Thomas his bloud, which he shedde for thée, to ascende whether Thomas is gone, where note that Christ hath but that office, which else they giue to Peter: Namely to be the doze kæper, and to admit those

In Popery no saluation

Mat. 12. 30

Popishe Treasures.

In the Popishe Primers.

soules into heauen, which clayme it by the bloud of Barrabas (I should say Thomas) and they do refuse, bicause they doe distruct the raunsome of Christ, our onely way to lyfe. Oh horrible and most abhominable blasphemy. But deare Reader. No man can come to the father (sayth our sufficient Sauyour) but by mee. And therefore praying for the Papists conuersiõ, if it be Gods good will, let vs as Paule doth exhort vs, seeing by the bloud of Iesus we may be bold to enter into the holy place (into heauen) by the newe and lyuing way, which he hath prepared for vs thorow the vayle, that is to say his flesshe, and seeing we haue an high Priest ouer the house of God, let vs drawe neare with a true hart, in assurance of fayth, sprinckled (made pure) in our hearts from an euil conscience, and washed in our bodies with pure water. Let vs keepe the profession of our hope, without wauering, for he is faythfull that promised. And let vs consider one another, to prouoke vnto loue, and to good workes, not forsaking the felowshyp that we haue among our selues, as the maner of some is, but let vs exhorte one another, & that so much the more, bicause ye see the day draweth neere. Let vs expect his comming and loue the Lorde, so shall we not feare any perrill of death. And God graunt our Englishe Papistes once to see, and be ashamed of their wylfulnesse to damnation, sleeping in the bedde of the whore of Babilon, which is prepared to desolation and perpetuall fyre, And to imbrace his Gospell, which is the onely ioy of soule and solace in death, the path to lyfe in that Sauiour, in whome God the father is onely pacifyed.

Ioh.14.6.

Heb.12.19

Reuel.18.

Act.3.17.

The second note is, that the godly are so farre from fearing naturall death, that on the contrary part, they humbly many tymes at the hande of God, can earnestly pray for it, and wyshe it: yea, and eaten vp of griefe for the dayes of synne, they lament that they are not disburdened of the bodye thereof. Finally, in desyre of the full accomplishment of the bodye of Christ, that the same his Church might be thorowly

thorowly glorifyed, in heauen (as she is in parte) and in earth perfitly sanctifyed. The saints in this lyfe, praye for the dissolution of the world, and Christ to come with spæde to iudgement. For the fyrst Paule prayeth thus: I desyre to be dissolued and to be with Christ, and our Symeon here. Lorde now let thy seruaunt depart in peace. Secondly, in the seuenth to the Romaynes, Paule cryeth out of synne, lamenting and saying: O wretched man that I am, who shall delyuer me from the body of this death, that is, from this lumpe of fleshly sinne and death. Where note (gentle Christian) that the saintes of God are subiect to the miseries of sinne, but so as with griefe and anguishe of heart, they carry that lumpe of death. Yet they in patient mortification, by his holy spirite, wayte his tyme set for their delyuerie, and earnestly desyre the same. Note also the right ende of this petition, which by the wicked and desperate is abused: The godlesse cumbred with piercing sting of conscience, ashamed of their state, and loking for his heauye iudgement, doe also desyre and cry for death. So doe the powre ignorante persons, which in pryson, in Gallyes, or Jayles, and pyning in payne. The powre oppressed: the needie which cannot haue to satisfie the hungry, & crye of their children, and selues: the sick pacient, which long hath lyen of an incurable disease. These and such lyke desyre death, but it is not to the right ende, for which it should be desyred. They only haue respect to the present paine or shame, and to fynish that, they do not onely desyre, but the wicked desperate persons, in despite of God his holy lawe, and instinct of Nature, doe with the pernicious knyfe of perpetuall paine, bereaue for a tyme, the sorrowes of thys synfull corps. But such desperate death, is the purchase of Iyel with Iudas, Achitophel, king Saule, and such others. Now the true and lyuely ende of this petition in the elect of God is. That least they should by to much acquaintance wyth sinne and death, become resty in the bed of hir delight, and

A due respect in the desyre of naturall death.

Sap.4.11, 12. so be slayne, sléeping with Holophernes, in dronken pleasures of the flesh (the same daylie more and more assaulting them) they doe pray for death, as for the last remedye and perfite victory, against sinne and Sathan. Yet so as I saye, still they doe by fayth in hope suppresse the dolorous griefe of sinne in lyfe, with the continual meditation of the inwarde ioyes receyued by grace in Christ, and therein solace themselues, as with the earnest penny of their Fathers possession, which they are assured of, when the Lord in mercy shall call them to himselfe by death. Till when, they punishe this bodie of sinne, least it shoulde proue to lustie, but they nurrish nature weakned, that she may the soner and the better yelde the office, which their seuerall callings doe require. And this is the heauenly ende of our desyre to die, that so we may receiue to our selues that life, which now is treasured vp for vs with GOD in Christ, which is our onely lyfe.

1.Tim,5. 23.

Col,3.1,2.

And thirdly, the loue and longing desyre, which in the saintes is apparant, for the whole and perfite ioye of the Church, the Apostle S. Iohn manifesteth in these wordes: O Lorde come quickly, which there is apprwued by the Lorde, who to the comforte of his Church, sealeth vp thys prayer with Amen. Saying: So be it, Beholde I come quickly. Amen. Lorde perfite vs in thée, and shortly ende these dayes of sinne, for thy holye names sake Lorde Iesu, and giue vs, that truely call vpon thée, thy eternall glorye. Amen.

Apo,22, 17.

Last of all, when Symeon sayth: Lord now let thy seruaunt departe in peace, he doth teach vs to abhorre all troublesome and murtherous kinde of death. And doth conuince all those guyltie of this precept (Thou shalt not kill) which in any maner haue slaine themselues for any cause. And doth forewarne the Church of God, to flye such damnable enterprises, which are no other, but the perswasions of Satan, and the acte herein is the obsequie of his deadly will.

Symeon abhorreth al troublesome and murdering deaths.

will. Though Symeon desyre to dye, and that death is to him comfortable, in that he hath seene in bodye and soule, the Sauyour of the worlde, come now in flesshe to saue his Church by the ransome of his bloud, (which fayth only maketh death desyred in hart) yet will he not shorten his life by sodaine crueltie, to be a Felondese? But he will dye as hath ordayned the wyll of God: And therefore he addeth, according to thy worde. What shall we then say to them, which else haue their great commendation, in that to auoyde, some the dayes of tyranny, some other the sight of Gods church persecuted, or to auoyde the purpose of synful persons, or the infamy of synne, or ther by thinking to glorifye God, haue from the consistory of the harte, giuen commission and commaundement, to the violent hande, to cut in sunder soule and bodye, by murthering stroake of merciles arme? Truely I say, that neyther Cato, Razias, Lucretia, Curtius, or his lyke, are sure warrants to thee, or yet the Donatists, which to bring the Christian Bishops into contempt, would offer to kill themselues rather, then to prouoke the Emperours sworde against them, which they spake to winne more ease, when the godly Bishops craued his ayde against their pernitious pollution, and yet would they be accounted καθαροι. Cato in killing himself thought to be ridde of Cæsars tyranny, by which meanes he offred himselfe to Sathans bondage: yea, he conuinceth himselfe of folly, when he exhorteth hys sonne to obey and seeke the peace of Cæsar, from whome he ran by murthering death. If it were good and a wise parte for his sonne, to obteyne the Princes fauour, why not for the father also? His impacience which could not suffer himself to liue a bearing subiect, was a thousande partes worse then the Tyrants crueltie. But thou which feareſt God hast another rule, if the Prince be neuer so cruel, thou art commaunded to pray for him, that thou mayest liue a quyet, godly, & honest lyfe, which thing sayth Paule in that place, is good and acceptable. 1. Tim. 2. 12.

table. What? to kyll himselfe from Nero his tyranny, being a persecuted christian? No, but that God will vnder his Regiment, giue thee at length a quyet lyfe. For the same cause Ieremy sendeth by Baruck, exhortations to the afflicted Iewes in captiuitie, vnder Nabuchadnezar, that they should pray for his lyfe, that they might also lyue quyetly vnder him. And the Apostles doe arme vs to pacience, and vnto forbearing of tyranny, with long suffering, as well by their owne example, as doctrine. But in no waies haue they eyther slayne themselues, to be ridde of prisons, Irons, cruell murther or tyranny, but haue sought by all meanes rather to maintayne their lyfe, to doe more good therein to the Church of God, then to hasten their ende by violent stroke. For thys cause did Paule exhorte Timothie to pacience, willing him to suffer aduersity, to do the worke of an Euangelist, and to make his ministery knowne. He telleth him that he is now ready to be offred to dye for Christ, but he feareth it not, or will preuente Nero his cruelty, by his owne hande, but will lyue till the daye of his dissolution, which the Lorde hath set for him, reioycing in that such tyranny shall spæde him to that crowne, which is layde vp for him at the ende of his lawful fight, and fynished course. And the same reward he assureth al other with hym, which loue the appearing of Iesus Christ. He also is glad of that naturall lyfe wherein, though vnder the most fierce Lyon, (so he called Nero for his cruell tyranny) he may yet more profite the Church by the preaching of his worde. And when the Jaylor at Philippos, awaking oute of slæpe, saw the prison dores open (wherin Paule and Sylas were fast in the inner prison chayned, and straightly committed to his charge) drew his sworde, and woulde haue kylled hymselfe (adiudging it better to dye at once, then by many torments of the cruel Romanes, to be tormented to death, for the scape of his prisoners, which he supposed to be fled) Paule cryed vnto him, doe thy selfe no harme, for we are all here.

Baruk. 1. 11. 12.

Persecuting Princes muste bee prayed for: How much more ought wee to call vpon God for such as professe hys Gospell.

2. Tim. 4. 5.

2. Tim. 4. 8.

Act. 16. 27

here. Note well: when as by this meanes (the Jayler slayne) Paule and Sylas might the better haue fled, yet had they rather abyde in the Prison still, and afreshe to enter into the Iron Gyues, then they by silence would seeme to approue this wicked acte, that the Jayler for feare of the Princes power should murther himselfe. By which suffering, both the Jaylors lyfe was saued, Satan banished, the Jaylor and his houshold baptized, & the Apostles the nexte day deliuered. This myracle that the earthquake came, the prison dores opened, their Irons losed, and the gate set free, seemeth rather for the lyfe and conuersion of the Jaylor, then for the delyuerie of the Apostles. See then by how great a miracle, God doth commaund to subiect our selues to the yoke of great tyranny to conserue lyfe. Wherein we shal be more profitable to the Church, then we can by death auayle her. And also to auoyde Cato his rigour, & in paine to preserue our selues: yea, and at the handes of such power, to aske ayde for the preseruation of our lyfe, to hys glory, and the Churches profite (which euer ought to be the ende of such desyre) if we see that vnlawfull might would depryue vs thereof, rather then by anye meanes to suffer the pryuate hande, to spoyle the publique Church, and christian common wealth, of a faythfull and profitable member, in and of the same: Thus did Paule imprisoned at Jerusalem, when the high Priestes and Counsell had consented to the conspiracie of those fortie men, which had made a vowe, not to eate or drinke, till they had slayne Paule, when the Captaine shoulde bring him forth on the morrowe to the Counsell: Loe, then Paule admonished hereof, praieth aide at the Romane power (which now had him in prison) to cõserue his lyfe, from ỹ murthering hand of these men, bicause that was forbidden in this. Thou shalt not kyll. O deare brethren, be well instructed in thys point. No cruelty, tyranny, or Popish oppression is cause sufficient for vs, to become with them most cruell to oure

The godlye for the preseruation of lyfe, maye craue ayde of an heathen Magistrate.

Act. 23. 14.

selues. We are commaunded by Christ, if they persecute vs to flee: if arrested by authoritie, constantly to endure the crosse. And it becommeth vs with pacience to run the race that is set before vs. We maye not cut it shorter by priuate and monstruous death, looking (sayth the Apostle) vnto Iesus, the author and fynisher of our fayth, who for the ioye that was set before him, endured the crosse, & despised the shame, and is set at the right hand of God. Consider (sayth he) therfore him that endured such speaking against of synners, lest ye should be wearyed and faynte in your minds. Ye haue not yet resisted vnto blood, striuing against sinne. Loe, the holy ghost is not glorified by kylling of our selues, least we should be compelled to Idolatry. But in that we resist sinne, vntill our blood be taken from vs by the tyrannous power of bloudy sentence. And if saint Peter wil not haue vs to suffer as murtherers, much lesse would the spirite of God in him, that we shoulde by kylling our selues be murtherers in dæde, which is most horrible and absurde, and flatte opposite to the lawe of God, in the bodye of the Scripture, to the instinct of Nature which hateth death, to the church of GOD, which is the wyfe of the preseruing Christ, and not the slaue of the murtherer Sathan, and finally against the Prince and common wealth, where the partie dwelleth, to all whom he is borne to obey in christian duety, and not to himselfe. Deare brother therfore in al extremitie foster thy lyfe, and with pacience runne that race of time, which God in his mercie to thy glorious lyfe in Christ hath set thée, and be assured that if after his example thou suffer with him, likewise by his warrant in truth, thou shalt raigne with him in eternall peace and felicitie.

Mat. 10. 23.

Hebr. 12. 1.

1. Pet. 4. 15

Why in part no christian oughte to shorten hys tyme.

Answere to the obiections of Razias, Curtius, Cato, Lucreace.

2. Mar. 14. 4.

The example of Razias the elder of Ierusalem, who first wounded himselfe, and when he sawe it was not to death, cast himselfe from the height of his Castle, and yet hauing lyfe ranne to the Rocke, and pulled out his owne bowels, and cast them vpon the blasphemous Tyran Nicanor hys

Souldi-

ſouldiour, crying vpon God and died (and as this bicauſe he would not fall into the handes of his tyranny) this example as it is priuate, ſo it maye not tye vs to followe it. That friuolous prayer for the deade in the ſame Booke, which was the priuate fact of a Captain, bicauſe both their actes are to be condemned (thoughe in this Apocripha ouertly commended) which thing the ſtorie doth, eyther bycauſe the author would leſſen the crime in the men, or that the parties ſuppoſed their facts lawdable. And the author of theſe bookes, is afrayde to ſtande the iudgement of the Canonicall ſcripture in theſe points, as apeareth when he maketh this peticion, as it were for fauourable conſtruction, in the laſt chapter of the ſecond booke of Machabees, ſaying: If I haue done well as the ſtorie required, it is the thing that I deſyred: But if I haue ſpoken ſlenderly and barely, it is that I could. And that he hath thruſt in ſundry Schema of his owne (of which theſe two haue their part) it appeareth to the ende he would bewtify the ſtory: For thus he ſayth. As it is hurtefull to drinke Wine alone, and then againe water, and as Wine and water mingled together is pleaſant and delighteth the taſte: ſo the ſetting out of the matter delighteth the eares of them that read the ſtorye. But how farre ſhorte this is of Gods ſpirite in the Scriptures, which is not doubtfull but Amen, ſo be it. Againe, howe farre from the commaundement of thoſe wordes: Thou ſhall not kyll, is the example of this Razias, be thou iudge (indifferent Reader) thy ſelfe, conferring them together. Neyther can the excuſe by Auguſtine and others made, that ſomething was lawfull for them which is not for vs, wype this blody body, when as the ſame commandement was then, which now is. Thou ſhalt not kyll. As for languyſhing Lucrece, I leaue her to her Torquine, whoſe adultreſſe ſhe ſæmeth, and to her ſelfe a murthereſſe. But to vs godly and chaſte Suſanna, is a contrarye and chriſtian example. But Curtius for the loue of his country, caſt him-

2. Mac. 15. 39.

selfe into the gaping gulfe, by whose death the earth reclosed: yea, but this was Satans arte, to whome this Noble and valyaunt Champion was to seruiceable. We are to fight for our Country, & to spend our lyues for our Prince, but in the warres to doe our best against the aduersaries, and not to cast oure selues desperatly to death by Satans delusion. But some will say. Did not Christ seeing that no waye else mankinde could be saued, most wyllingly gyue himselfe to death for man? And so did Curtius. Yea, but as Christ sayde, I lay downe my lyfe for the people, and take it to me agayne. So did he it in most noble order. First, he obeyed his fathers ordinance herein. A bodye hast thou ordeyned me; Loe, I am here to doe thy will O God. Secondly, he nayled not himselfe on the crosse, nor thrust hymselfe to the hart, or crowned himselfe with thorne, but quyetly toke this crueltie at the Magistrates hande, which dyd (mauger their hartes) performe that, which the deuyne counsell had determined. Let Curtius shewe this order, or lyke warrante to his case in truth, and you shall haue answere. As for Sampson which pulled the house vppon hys owne person, and all that were therein. This appeareth to haue warrante from God, as well in that his strength being taken from hym, was at this moment of tyme restored to him: as also God did by this iudgement, execute his wrath on them, which were obstinately set in the chayre of Scorners. And to conclude, his actes are warranted to proceede of fayth, in the cononicall Epistle to the Hebrewes. Furthermore, Sampson is not to be taken as a priuate person, but he was in deede the Lords Magistrate, which office he best executed in the office of his death, wherin the Lorde by his hand, did reuenge the blasphemy of the Philistines and their Idolatry. And did also persute that curse which by the Prophet Dauid is giuen to those, which do afflict them whom the Lord doth scurge. This horrible sinne is crauing vengeance, vntill it be powred out, euen to the

Heb.10.5.

Act.2.23.

Sampson freed from selfe murther.

Iud.16.30
Psal.1.1.
Heb.11.32

Psal.109.

dredges

dredges of the Lords angry cup. Wherefore Amos doth threat Edom, for that Israell being exiles, they vsed them most cruelly, which God sayeth by the Prophete, he wyll not leaue vnpunished. So did the Philistines to Sampson, whome God had delyuered into their handes for hys sinne and whoredome: They put oute his eyes, and caste hym in prysone, and proclayming a Popishe feast daye to their Pungril God, that Idol Dagon (which was in forme aboue the Nauell lyke to a man, but from the belly lyke to a Fishe) they gathered themselues into his Temple, to prayse him for their victory of their enimy Sampson. The house was full of men and women, and there were all the Princes of the Philistines, and vpon the house top were 3000 men, which loked down into the house to see Sampson play, whome these wicked Philistines made their iesting Fole. But as Dauid hath sayde: Let his dayes bee fewe, and another take his office, for he remembred not to shewe mercy, but persecuted the poore helpelesse man, the begger and the broken harted, that he might slay him: So came it to passe. Their dayes were fewe, for euen the howre of their most tryumph, was the moment of their vtter destruction. Sampson prayeth to the Lord: O Lorde Iehoua remember me. In which woordes he confesseth Gods power, his owne sinnes, & calleth for mercy, as by the same woords did the theefe vpon the crosse. He expresseth his faith as well in that he maketh prayer to God (for without faith it is impossible in hart to call vpon God) as in ý presently after he assayeth to doe that which he had prayed for. And with the theefe he was receyued to mercye, and his prayer heard. For his desyre was graunted him, he pulled downe the house, & so in his death he slue mo persons, then he did during the dayes of his naturall lyfe. Sampson cannot be charged, sayth that godlye and learned Martyr. For he sought not his owne death (but by the spirite of God heroycally bente) he desyred and executed herein, the iudgement

Amos. 1. 11

Psal. 109.

Luc. 22. 42.

Peter Martyr Iudi. ca. 6.

of the Lorde against his enemies, which by this waye he knew should come to passe. The Apostles acts and Sampsons he tyeth together, putting on their persons, saying: If we teach as we haue begunne, the Gospell of Christ: without doubt we shall be slayne. Well they contynued tho their preaching, they were slayne, and yet are not the causes of their owne death. So (sayth Martyr) Sampson did not rashly cast himselfe to death, but faythfully followed his vocation, lyke as the hartie Souldiour, albeit the Coward say vnto him beware, go not, there are arrowes, Speares, Gunnes, and shot innumerable, wherewith ye shall perishe. They answere, what if: We go not to seeke death, we go to defend our Countrie and goods, and to bee reuenged of our enimies, to followe our calling: Euen so (sayth he) did Sampson, and was thereto ledde by the spirite of God. Ambrose sayth, that Sampson herein was the Image of Christ, who as he lyued, he much vexed & wounded the Deuill, so by his death he tryumphed against him. The Philistines he compareth with the Iewes, & Sampson with Christ as a figure of him. The Philistines in the victory against Sampson, receyued their vtter ruine and decay. And the Iewes crucifying Christ, cast themselues into eternall damnation. The ende (sayth Peter Martyr) in nature was both one, but in condition sundry, twixte the Philistines and Sampson. In nature they both dyed, but in condition, the Philistines in surfetting, cruelty, and Idolatry are destroyed. And Sampson endeth his naturall lyfe in repentance, in fayth and in prayer to God. Sampson had fallen in deede sayth he, but he is turned vnto God, he calleth vpon him & was heard. As for these his wordes: Let me loose my lyfe with the Philistines, he spake them not of despaire, but he hereby humbled himselfe before God, for that he had so greatly neglected his function and calling, beseeching God hereby to be aduenged of the Philistines, who had put out the eyes of Gods magistrate, not because

they

they would this way punish his trespasse, but this they did in despite of Israell, and that he should no more be able to doe them violence. And iustly (sayth mayster Bucer) dyd he sorrow for the losse of his eyes: For in that he bare the person of the Lordes magistrate, the iniury done to hym was to the great losse and domage of the Iewes common weale. In this that he desyreth to dye (sayth he) he expresseth hys earnest, and that godly and good deuotion & zeale, to the people of Israel, and to the glorye of God. For the Lorde would not that he should lyue any longer, therefore he rightly desyreth death. And bicause he was now so contemned of the Philistines, and with him the whole people of God, and God himselfe also, so as these enimies began to insult against God in great pryde, he did also right & iustly aske that the Lord would take vengeance on them. Wherfore the Lord Iehoua heard his prayer, fauoured his endeuour, and gaue him good successe. By this we gather sayth Bucer, his death to be acceptable and approued with God, otherwise his holynesse woulde not haue giuen Sampson such successe. And by this we se sayth he, that not euerye one which caste themselues to extreme death, for the good of the people, are to be condemned, but such onely as without warrant from God, doe murther themselues. It was Sampsons office, to saue and delyuer his charge Israell, from the tyrannous oppression of the Philistines, and sythe he could not by any possibilitie else do it, this way he rightly fynished his function. So did Christ sayth Bucer, offer himselfe to hys enimies, from whom he might haue bene delyuered. Where againe, Sampson is by the spirite of God with Ionas, apoynted to be the figure of Christ. And in sundry poynts Bucer setteth downe this figure, as he representeth Christ, chiefly in that he was the delyuerer of Israel: So in these things also he became a lyuely Image of ỹ most noble Mosiah. His conception was by the Aungell to his mother Manoah, with a speciall declaration

Bucer. in Iudic. cap. 16. 30.

Sampsons death acceptable to God.

Sampson a Figure of our sauiour Christ.

foretolde. So was Christ to Mary, by the Angell Gabriel. The mother was barren, and brought forth no children: So was the Virgin not bearing, tyll she brought forth the Lorde Jesus. All hys lyke he was a Nazarite, that is seperate from the worlde, and dedicate to God. So was Christ Jesus. The spirite of God wrought wonderfully in miraculous things with him. And that he imbraced straunge persons, which in deede was sinne in the figure Sampson, yet therein doth he not most vnseemely figure and shadow Christs receyte of the Gentyls. Also that he suppressed the enemies of God, and by a secrete and vnknowne waye, and by his owne hand, and in his death ouerthrew his destroyers. Herein he was a most lyuely shadowe of oure Christ, who by hys death brought true Israelits lyfe, and wherin the Jewes thought to haue the victorie, as in murthering of the heyre, therein they lost the inheritance, and were cast into vtter destruction, &c. Further, he did rather begin, then make perfite the delyuery of Gods people from their foes: Euen so our sauiour Christ did dayly more and more after his death, then before, worke the redemption of hys children by the knowledge of the Gospell, from the hands of Satan, and shal perfite the same in the day of our resurrection. Agayne, Sampson more vexed his aduersaries by his death, then he did during his fight with them in lyfe: So were the Phariseys and Jewes more troubled, Christ lying in his graue, then they were when he in preaching euerye where wrought their confusion, wherefore they spared no payne to seale and set watch about the Sepulcher: Last of all, Sampson did so enter into the delyuerie of Israell, that by this begynning, his successors myght with more encrease profyte the same: So our sauiour Jesu begynning to preache the Gospell, and hauing in hys death wholy destroyed the power of Satan, gaue blessing vnto his Apostles and Disciples, and so to his Church, to enlarge the borders of his spirituall body, more then in his

Mat. 21 38

Mat. 27. 64. 65. 66

owne

owne person, himselfe brought to passe. Thus you sée how Sampsons lyfe and death is sanctifyed, being the shadowe of Christ, and deliuered from the ignomy of selfe slaughter. Of that last example of Ionas, who wyshed the Maryners to cast him into the Sea, the storye reporteth it Gods action. First by casting ofloттes, then by staying the Tempest, and thirdly, in that the Lorde had prepared a great Fishe to swallowe vp Ionas, but chiefely the tyme of hys buryall in the belly of the Fishe, which (the text sayth) was thrée dayes and thrée nightes. And this man, this Prophet, and this his burial, doth Christ alowe for his ymage of buriall in the heart of the earth, saying: As Ionas was in the Whales belly three dayes and three nights, so shall the sonne of man be three dayes and three nightes, in the harte of the earth. This acte as it is here alowed of Christ for a figure of his buriall and death: So Ionas being the Lordes Prophet, knew from his God, that this way he should appease the sea and tempest, and therfore submitted himselfe to the ordinance of his good God. Now vpon this place in Ionas, Hierome holdeth that we ought not to cast our selues into death, but stowtely to withstande, except (sayth he) it be to conserue chastitie. Where it séemeth, he would for chastities sake permit a man or woman to kyll themselues. Ancient Ambrose leaneth on that side also. And Eusebius Cesariences telleth vs of a modest Matrone, called Sophronia, the Gouernours wyfe of Rome, whose bewtie bereaued Maxentius the Tyran of his modesty: whereas he should haue defended mariage, he most wickedly sought to defyle the same, and sent such letcherous Courtiers, as he himselfe was, to fetch to his lust this bewtifull Dame: Sophronia told her husband, who after heauy pause cryed: And what shall we doe? To thys Tyran eyther we must yéelde, or else we must lose our lyues. But when she perceyued her husband for feare of death, would delyuer her to the adulterous bedde, she subtilly saide to the Baudes which were

Ionas, 1. 2.

Math. 12. 40.

Euse. lib. 8 cap. 17.

fol. 197.

sent, stay in a little vntill I dresse me comely, for so Noble a man as Maxentius the Emperour, and I will go wyth you, she entreth her chamber, she prayeth to God, & wyth a sworde she kylleth her self, so kæping her chaste promise to her christian husband. The godly father Augustine maketh stay at this, but in the ende he sayth: the Law of God is most worthy and sure, which sayth: Thou shalt not kill. And we are rather to commende the godlye policie & christian acte, of the other christian Virgin Dorothea of Alexandria, mentioned by Eusebius in the same chapter, who being for Christs cause led to death in this Maxentius tyranny, was by his fylthie messengers assaulted to breake her Virginitie with the letcherous Lorde and Prince Maxentius. But thys golden aunswere she gaue him. It were a most wicked thing (sayth she) to take this temple of God, my body once dedicated to his honor, & to cast it now eyther to Idolatry or fleshly lusts. Secondly, I am condemned to death for my Lorde Christ and louing husbande, by your maysters sentence, and am preparing my selfe thereto. What? should I now yelde to wickednesse and lust? But this is farre vnsytting your Lords estate, to alure me (a poore condemned prisoner) to so lasciuious lyke, and by fugred words from tyrannous harte, to counterfeyte suche fayre promises. And if I could be thus bewitched to damnation, yet howe coulde I be perswaded of the softnesse of Maxentius harte, that cannot be mollified in the flowing Ryuers of our christian blood, which euery daye he so cruelly sheddeth. But now this Tyran was more set on fyre by these godly denials, and would haue forced her, had not she wisely for the tyme perswaded him, from whose face (as by intermission for a tyme escaped) she priuily fledde, forsaking her house, her riches, and all she had, and that in the night tyme, with her chast body, from the face of so fylthie a Prince, and corrupted Courte. This Matrone had both regarde to her religion (and therefore would not of-

The storye of godlye Dorothea.

fend

fend againſt it, which ſayth: Thou ſhalt not kyll) and to her chaſt conuerſation alſo, which cauſed her to flie from that ſatanicall ſynke of Venus Court. And for the Romiſh Matrone I ſay, her harte God might enclyne to him by repentance in the twinckling of her death, & ſo in her Chriſt vouchſafe her pardon: But I cannot ſée her acte to bée ſoundly warranted, when as we may not doe an euill, that good may come thereof. But ſurely the violent force to adulterous acte, is both by the lawe of God and man, layde vpon the oppreſſor onely, and the oppreſſed is ſet frée. If a man fynde a betrothed mayde in the Fælde, and force her, and lye with her, then the man that lay with her ſhall dyé alone, and vnto the mayde thou ſhalt doe nothing, bicauſe there is no cauſe of death in her. For as when a man aryſeth againſt his neighbour (ſayth the Lord) and woundeth him to death, ſo is this matter. Againe, ſhe cryed, and there was none to ſuccour her. Loe, the violator of virginity ſhal dye, and the deflowred being hereto forced, ſhewing her whole and contynuall power to the contrary, ſhe is by the lawe of God adiudged innocent. Here is then the lawfull remedy againſt rape and pollucion. Not with Lucrece to yælde and then to kyll, or with chriſtian Sophronia, to fall into an extreme miſerie, to auoyde a peſtilente miſchiefe, but with beſt aduiſed Dorothe to flée, and if you cannot, with chaſte Suſanna to fall into the hands of Gods direction, to vſe all power ye may to kéepe your bodyes impolluted. But in no wiſe kyll your ſelues, for that is repugnant to the law and will of God, which kynde of death, whatſoeuer your good intentes bee, God hath promiſed to reuenge vpon the impenitent. And to conclude this matter (wherein for the dangerous ſubtyltie of flattering temptation) I haue ſayde somewhat the more. I ſay as Father Auguſtine ſayde: If we ſhal to auoyde ſinne in vs, deeme it lawfull to kyll our ſelues, we ſhoulde not ſuffer our bodyes to lyue one little whyle after baptiſme. For what is he that

Rom. 3. 8. Deut. 23. 25.

In forced extremitie, the compelled in thys ſyn guyltleſſe.

Not lawful to kyll our selues, therby to shun synne.

lyueth and synneth not? But he that kylleth himselfe, or others with bloudy hande (that is without lawful authority from his God and Magistrate) let him heare what the almightye sayth thereto. Surely I will require your bloude wherein your lyues are, at the hande of euery beast will I require it, and at the hand of man, euen at the hande of a mans brother will I require the lyfe of man, that is to say, whatsoeuer it be that taketh the lyfe from man, whether it bee your selues that kyll your owne lyfe: whether it be a beast that slayeth you, or if it be thy owne brother that murthereth thee, thy selfe, that beast, this thy brother shal answere his bloud for thine. Looke for this ye tyrannous oppressors, ye Popish murtherers, & beastly butchers of Gods saints, ye blinde guydes and dombe Dogs, ye ydle shepeards, ye obstinate heretikes, ye theeues and murtherers for mens purses, ye brawlers and fyghters, and you that kyll your selues tremble and feare. So then we maye not for anye cause, by how much soeuer we should seeme to praise God, or to auoyde daunger of the heathen, or yet to keepe oure bodies chaste from sinfull bedde, by anye meanes laye violente hands vpon our selues, thereby to bereaue our lyfe, for that act is damnable. We are to hate & flee from syn, as from a Serpent, and to desyre the Lorde to ende the dayes therof, and to delyuer vs from that euil Satan and his bodye of iniquitie, yea and that by death, but yet so that the same may be to vs in peace, estranged from al violence in our selues, and alwayes according to his worde. To thys our holy Symeon giueth vs instruction, to whose succeeding words, we will giue eare, which giue to vs the cause of his petition thus.

Eccle. 21. 2

For mine eyes haue seene thy Saluation.

During the dayes of Israels miserie, Symeon euer hoped after release, whereby he teacheth vs, how plunged in Popery, we should expect the returns of Gods holy gospel, whereof we haue in our childrens daies, had eftsoones the

experience.

experience. God make vs thankfull therefore. And this is natural that after Winter commeth Sommer, after stormy tempest, serenious season, and after the darkneſſe of the night, the bright shyning day. So is it also the spirituall course of God in his Christ, from time to time, as the testimony therof in the scriptures is most apparante. We now are with ioye of heart to imbrace the Halcion dayes, our Sommers warmth, this quyet raigne, the shyning countenance of Gods good fauour to vs, mauger the malice of all Romanists at home and abroad, and with effect (but not in vayne) to receyue the light of the gospell, yet plentifully casting his blessed beames, least we haue greater cause to saye, when we sæ darkneſſe againe to shadow the sunne beames of righteousneſſe. Lord that we were with Symeon dead in peace, from the miserable deaths we are lyke to fæle, in the sworde of thy wrath. And nowe sayth Symeon, that as well my bodily eyes, as the inward of my soule, haue sæne thy sauing health: Nowe Lorde for thys cause shall I dye most wyllingly. But if so the naturall sight of Christ, as yet an infante, and subiect to infyrmities, whose glorie yet was holden in the bodye of the little Babe, wrought such and so great ioy in heart, & assurance in death to this good Symeon, how muche more ought the same Christ to worke in vs quietneſſe of conscience, nowe that he is glorifyed, and the fulneſſe of our lyke perfited in him? We doe not in dæde beholde Christ nowe anye more after the fleshe, or that waye to imbrace him in our armes: But he shyneth the beames of his fathers glorye into our ignorante harts, and in the bosome of our faythfull brests, he maketh his habitation. By his holy gospell he sheweth himselfe face to face, and not by the infyrmitie of his flesh, but by the deuine power of his holy spirite he teacheth vs, purgeth vs, and pardoneth our sinnes, and changeth vs to a lyke most mæte for his holy presence. And to be short, he is so absent from vs in body, that we maye with boldneſſe

2. Cor. 5. 16
Heb. 1, 2.

Heb.12. Rom,5.1, spiritually approch to his grace, set on the right hand of his father in glory. Loe this is that christian sight and heauenlye presence that we haue of our Christ. And if this cannot worke in vs a wyllingnesse to dye with ioye (bicause oure synnes by Christes death purged) we shal raigne with him eternally, then are we a thousand tymes more harde then the Adamant, blinder then the Moules, and more vnkinde then the vnnaturall Iewes, it is verye significante that Symeon sayth: Because mine eyes hath seene, &c. In which wordes are layde vp this Emphasis, that not other mens fayth could worke this comfort in this good father, excepte together his owne eyes in fayth, had sene this Babe to be hys sauiour, according to the Prophet Abacuck his saying: The iust man shall lyue by his fayth. Note he sayth not by the fayth of the Church, or by the fayth of another for him, but he sayth: he shal lyue by his owne fayth. For the fayth of an other man cannot saue thee, or yet the fayth of the whole church. Or that which more is, Christ will not saue thee, or can his death be thy lyfe, vnlesse thou in thine owne hart fyrmely beleeue in him. Wherefore let not the Papist longer deceyue thee, which teach it sufficient, thoughe thou know not what to beleeue, if thou yet beleeue as their Churche beleeueth: which is the greatest daunger to thy soule that possibly can bee, eyther to rest in the later Romishe fayth since the daies of Popery, or not to beleeue vpon assured knowledge of Gods promise, in the warrant of his word thy selfe. For the holy scriptures do condemne al those, which themselues effectually beleeue not in christ, and promiseth saluation to him that beleeueth. To you which beleeue (sayth Peter) he is precious, but to them which beleeue not, he is the stone which the buylders refused, which stone shal crushe his enemies that beleeue not al to powder. Iohn sayth: Hee that beleeueth in the sonne of God hath eternall lyfe, But he that beleeueth not, the wrath of God abydeth vpon him. And Christ our Sauiour: Hee that

No man saued, but by hys owne fayth.

Abac.2.4 Gal.3.11. Hebr.10. 37.

1.Pet.2.7.

1.Ioh.3.36

that beleeueth in me hath eternall lyfe. Againe: He that beleeueth not is condemned already, that is to saye: it is impossible, but he that dyeth, not beléeuing, shall be damned. And to the Gallathians Paule sayth. Ye are all the sonnes of God, bicause ye haue beleeued in Christ Iesu, but as manye as rest in the workes of the lawe, are subiect and vnder Gods curse. By this speciall gift in euerye mans owne soule from God, is he made the sonne of God, and by no other meane is God his father, vpon whome he maye call with boldnesse, in and by his spirite, as the chylde vpon his Parentes, and shall be heard. For thus the Euangelist sayth: As many as beleued in him, he gaue them prerogatiue to be the sonnes of God. The worde that was preached to Israell in the wildernesse profited them not (sayth the author to the Hebrewes, bicause it was not mixed with faith in those that heard it: yet in the wildernesse God had hys Church (Moses Aaron and the rest) which beléeued, notwithstanding the fayth of this Church, could not saue the other Israelits which beléeued not: No more can the fayth of the church of God, nowe saue them which are not conglutinate by the same spirite, in the fayth of Christ, & loue in him, by which the whole body growing together by synewes and ioynts, doth encrease to an holye temple in the Lorde. But without this coniunction, no fayth, no saluation, or can the workes of such please God, in whose heartes Christ dwelleth not by fayth, as sayth the scriptures, without fayth it is impossible to please God. I denie not, but the fayth and godlynesse of some, may temporally bring some benefite to the Infydels, as the Cities of Sodome had bene saued, if there had bene founde in them but ten iuste persons. And for Helias sake, the wicked king Achab, Iesabel, and that persecuting kingdome Samaria, had raine to fertyl the soyle, which thrée yeares had lyen barren. Also the Euangelists report the fayth of them, which bare the man taken with Palsye, much to profyte his health, to whose

Ioh.3.18.

Gal.3.26.

Ephe.2.21

Rom.14.23.

Gen.18.

The faythfull may obtayne temporall blessings and bodily helth,

but saluation is the gift of God, to him that beleeueth only.

Luc.9.8. Mar.2.3. Mat.9.1

Gen.17.

1.Cor.7. 14.

Abac.2. Ezec.18. 20.

Ephe.6.18 19.

Phil.1.19.

Iam 5.16

fayth the Lorde Christ gaue respect, and not chiefely their worke, and healed the man. But to the man he sayde: My sonne thy synnes are forgiuen thee. This worde (sonne) approueth the Palsye man to beleeue in Christ, by which fayth his sinnes are forgiuen him, as by his bearers fayth his body was healed. I also comfortably confesse, that the fayth of our father Abraham, doth so much profite his posteritie, bicause of the couenant of God with him, and hys sæde after him, so as they are imputed to be gods children, and that so long as they continue in that couenant. But when they degenerate from their fathers fayth, God cutteth of this imputation, and that the chylde borne of contrarie parents, as the father an Infidell, the mother a christian, I say with Paule that the chylde is holye, through the fayth of the beleeuing parent. But to iustification it is established, that euerye man should be saued by his owne fayth. To this sayth Ezechiel. The righteousnesse of the righteous shal be vpon him, and the wickednesse of the wicked shall be vpon himselfe. To this end serueth that whole excellent Chapter, to the reading whereof I referre thee. The prayers of the faythfull doe much preuayle to those, that yet are not fully brought to Christ. Yea, & the ardent zeale of others fayth, doth enflame the soules of their brethren, to follow their steps in Christ, and the prayer of one faythful man, doth promise auayle to another, for encrease in fayth. Wherefore Paule prayeth for all saints, and desyreth them to pray for him. For by the prayers of the Phillipians, he perswadeth the trouble of the false Prophets to turne to his saluation, that is their prayer to God for his pacience, shall profyte him to beare the crosse wyth silence, which bringeth peace in Christ. And so in such sort it is that James sayth. The prayer of the iuste auayleth much, wherfore pray one for another, that ye may be saued. But if God by his grace giue not this grace into man to beleeue and suffer for him, that man cannot by other mens

fayth

fayth be ſaued, as we haue ſufficiently proued, wherefore Symeon rightly reioyceth, that his proper eyes, to ſaye the eyes of his fayth, and alſo of bodye, haue had the experimented perſwaſion in his heart, that this borne Babe Jeſus the Virgins ſon, is his ſauiour. But let no man dreame here, that Symeons ſolace is of that, that only he ſaw with his bodily eyes, the body of Chriſt. For notwithſtanding that ſight, had he not with the eyes of his fayth beholden Chriſt for his onely Sauiour, he had died moſt ſorrowfull. What did it profite the Phariſeys, Jewes, Pilate, Caiphas, and the tormentors of Chriſt, that they ſawe hym whom they pierced? No more then it doth the Traytor hauing ſentence of death pronounced againſt him, to loke vpon the face of the Judge, haſting the expectation of his final decree. Such is the comforte to all thoſe Papiſtes, which dreame and deceyue the worlde, in this imagination, that Chriſts body is to our ſight offred really, corporally, flеſhe, bloud, and bone, as he was borne of the Virgin Mary, in the ſacryfice of their dead Maſſe. For as the Jewes were condemned for this ſight, bicauſe then when they ſo ſawe him, they crucifyed him: So are they Papiſtes, when as with the Jewes, the Popiſhe Prieſt, if he coulde ſhewe thée in dæde, the bodye of his Chriſt in his abhominable Maſſe, doth in ſacryficing Chriſt euery daye, ſo often crucifie him afreſhe. For ſayth the Hebrewes, where ſo euer Chriſt is offred, there he is alſo deade, that is to ſay, againe crucified. Their comforte is endleſſe woe, in the ſame Epiſtle deſcrybed thus. He that deſpiſeth Moſes lawe, dyeth without mercy, &c. Of how much more puniſhment ſuppoſe you ſhall he be, which treadeth vnder foote the ſonne of God (as doe the Papiſtes, for where God hath exalted him on high, no more ſubiect to death, they kill him euery day at their Maſſe, and eate him (they ſay) in that cake) & counteth the bloud of the Teſtament, as an vnholy thing, wherewith he was ſanctifyed, and doth deſpite that Spi-

A reproofe to the Popiſhe Maſſe

Heb. 10. 28

Hebr. frō the 7. to the. 11. cap.

rite of grace. Herein the Papistes are also touched, for Paule sayth, the holynesse of this bloud, is once onely to be offered, no more to be offred, bicause in that one Oblation once for al offred, he hath made perfect for euer, those which be sanctifyed. They doe despite also the Spirite of grace, which sayth in the same Chapter. Nowe where there is remission of these things, there is no more offring for synne. Yet the Popishe Priest, wil euery day iterate this Sacrifice, wyping thy eyes with thys mistе, it is an vnbloudy sacrifice. For no more may Christ be offered bloudy. But I aske the shauen Gentleman, whether he offer truely the bodye of Christ or no? If he say he doth, then I aske hym whether the same body that rose from death, and was crucified? To this if he say yea: then agayne I say, wheresoeuer that body is offred, he must of force in bloud be offred, forsomuch as he hath reunited the same to his soule, and Godhead, and is not a spirite without flesh and bloud, as

Lu. 24. 39.

he sayth to Thomas. Secondly, if you could and doe offer his body without bloud, you must of force new agayne kill him, and tread a freshe that glorious Wyne presse, which ye denie to doe. Thirdly, if your sacrifice be an vnbloudye Sacrifice, then cannot it obtayne forgiuenesse of sinnes (which is the colour ye haue to offer it, but your owne lucring lust is the cause of it) For the Apostle sayth, that

An vnbloudie sacrifice can neuer take awaye sinne.

Heb. 9. 22

without blood, there is no forgiuenesse. And without a testament, there is no promise, & whersoeuer this Testamente and bodye is offred, there of necessitie must be the death of the Testator. But you chalenge the Testamente to haue forgiuenesse of synnes, by your daylie sacryfice: it followeth of necessitie then, that in this your sacryficing Testament, you must again kyll Christ the Testator. For thus sayth the text. For where a Testament is, there must be the death of him that made the Testament. And if you wil reply that Christ is aliue, and you kill him not which cannot die, and yet ye offer him, I saye first, that in the sacrifice of

Christes

Christes Testament, vnlesse he dye, the Testament is of no force, so long as he liueth that made it. And then I saye it is most absurde, to say that you can offer Christ, and not make him to suffer death againe. When as the text sayth: Christ is not entred into the holy places, that are made wyth handes, which are symilituds of the true sanctuary, but is entred into very heauen. (Marke where our Christ offred is: not in the priests hands) to appeare in the sight of God for vs. Not that he should offer himselfe often, as the high priest entred into the holy place euery yere, with other blood (now marke to this reason) for then must he haue often suffered synce the foundation of the worlde, but now he hath appeared once to put away synne, by the sacryfice of himself. Note how elegantly he sayth, by the sacrifice of himselfe, not of other after, or for him, hath he put awaye sinne. And forget not that he sayth, Christ is not gone to heauen, to the ende he should be often offered, where the daylie offering of the Popishe Masse is denied by Paule, to be the offering of Christ, and that, that Oblation is against the will of God, who hath ascended the heauens, bicause he will no more be offered (for he can no more be slaine) and for that he hath obtained, in that his owne sacryfice already for vs eternall redemption. And laste of all he sayth, that whensoeuer Christ is offred, he is therewith slayne. O Lorde, if wyth pure eyes we coulde looke into the booke of lyfe, the worde of God, how could this doltish damnable doctrine of Rome deuoure vs? and this is most certaine, that this corporall sight of Christes body, should rather hinder then help vs? For Christ sayth, vnlesse ỳ he be taken from vs, his holye spirite will not come to vs, and if we haue not the spirite of God in vs, we are none of Christs. This corporal presence is absolutely with a cloude taken from our eyes, and is at the right hande of God, and shal containe the heauens, till his enimies be made his footestoole. But the last enimy is death, therfore till death, by the dissolution of the world

Heb. 9. 24

where and whensoeuer Christ is offred, there and then he is also slayn, and agayne crucifyed: But he can no more dye. therefore can he no more be offered.

Hebr. 9. 12

The corporall presence of Christes body, not so profitable to be wyth vs.

Ioh. 16. 7. Rom 8. 9. Act. 3. 21. 1. Cor. 15. 25.

be slaine, shall the corporall bodye of Christ inhabite the heauens, from whence the faythfull (and not from the priests head) doe loke then for him their sauiour, whose comming shall be with glorie, and therefore not inuisiblye in a Popishe cake. Thy sight, knowledge and fayth in Christ, now he is ascended, must therefore be no more car-
2.Cor.5.7 nall, but onely spirituall, as Paule teacheth thee saying: we walke by fayth, and not by sight, neuertheless we are bold, & loue rather to remoue out of the body, and to dwell with the Lorde. Againe: Henceforth know we no man af-
Vers.16. ter the flesshe, yea though wee haue knowne Christ after the flesh, yet now henceforth know we him no more. Fynally, Symeon sawe Christ borne, & was blessed. But we beleeue in him with Symeon, that is dead, yea rysen agayne, & set at the right hande of God his father, and maketh intercession for vs, vpon which sight our Sauior hath pronounced,
Ioh.20.29 in check of Thomas sturdy fayth: Thomas thou beleeuest bicause thou hast seene, but I say vnto thee Thomas, blessed are they which see not, and yet beleeue. This fayth in Christ is the speciall gifte of God (I tell thee once agayne good Reader) and ryseth not of our selues. For the natural man
1.Cor.3. 14. cannot perceyue the things that be of God. Thou art (sayth
Mat.16.17 Peter) the sonne of the lyuing God. Truely beloued Peter, but who gaue thee this fayth? Not flesh and bloud, but my heauenly father (sayth Christ) which is in heauen. It is giuen to you sayth Paule to the Philippians, not onely that you should beleeue, but that you shoulde also suffer for his sake. This is nourished and encreased by his worde.
Rom.10. 17. For fayth commeth by hearing (not of a Popishe Masse, or Saraphicall Doctor but) of the word of God. By the ministerie of preaching, and not by daylie sacrificing is this obteyned. How shall they heare without a preacher (sayth Paule) he sayth not without a Massemunger. By his Sacraments and prayer the same encreased, wherefore pray
Luc.17.5. earnestly with the Apostles: O Lorde encrease our fayth.

And

And if thou wouldeſt learne to know that fayth which only iuſtifyeth. This it is, to beleæue vndoubtedly the Symbole of thy Creede, or more ſhortly, to beleæue God to be thy good God, that goodneſſe from whome all goodneſſe commeth, to be in Chriſt thy beſt beloued Father, thy Chriſt to be thy brother, Lord, and onely ſauiour, by whoſe death and lyfe, thou art in him freed from ſynne, death and Hell. The holy Ghoſt, to be the Lorde and giuer of lyfe, thy comforte and Arha of ſaluation, thy Guyde, and author of all goodneſſe in thee, and that power by whome thou doeſt thus beleæue, by the rule of the worde and promiſe of God, and by hys holyneſſe ſanctifyed doeſt lyue, and loue this thy good God and thy brethren for and by him. And as the fruitfull træ in his tyme giueth profitable fruite: So doeſt thou in this his ſpirite by thy good workes profite his church, and glory thy father which is in heauen. This is that fayth which iuſtifyeth, and is the onely gifte of God. The Lorde graunt it ſounde, perfite, ſtable, experimented, and alwayes ſtedfaſt, as well in the author of this booke, as the Readers thereof, for Chriſtes ſake our Lorde. So ſhall we ſee Chriſtes day with Abraham, imbrace him with Symeon, depart in peace, and reſt in ioy.

What fayth it is that iuſtifyeth.

Mat. 5. 16.

All other opinions beſides this, or not fyxed in this, are called fayth, as an Image beareth the name of a man: But as the Image is without lyfe: ſo ſuch fayth not adourned with good workes, as James ſayth (is an Image of fayth) a deade fayth. This fayth working by loue, is by Barnarde compared to a Vine thus. Fayth is the Vine, chriſtian lyfe be her branches, and good woorkes her cluſtering Grapes. And Chyſoſtome compareth it as elegantly to a Lampe wryting vpon Mathew. For as a Lamp burning, giueth light to the whole houſe: So doth fayth giue light & intelligence of God and Chriſt, to the ſoule of man, but as in a Lampe, fyre and Oyle are ioyned together: ſo in the ſhyning Creſſet of a good conſcience, are contynually reſi-

Fayth compared to a Vyne.

Pſal. 2.

True fayth and good workes, resydent in a good conscience alwaies Cap. 7.

ant fayth and good workes. Notwithstanding as the Tree is before the Apple: so doth fayth go before good workes. So the Apostle conneryng Fayth, Hope, and Loue together, giueth fayth the fyrst place. And Augustine in his booke de fide & operibus sayth. Except fayth go before, a godly lyfe cannot in any wise come after. If we be Virgins, hauing our Lamps thus burning, we shall be sure to enter wyth our Bridegrome Christ into his heauenly chamber: But in no case can our Dyle doe anye others good, for our owne works shall follow vs, good or euill, they shall not be imparted to others. If we become such Vines, our father wyll proyne and purge vs (when he cutteth downe the wythered Images and dead branches) and will make vs more fruitfull. Laste of all note here, that Symeon hauing sene the Saluation set by the God of heauen, stayeth his conscience in him (which is the true nature of lyuely fayth) and though there be infynite saluations sought for by men, yet he hungreth after Gods saluation, and sayth: Now I haue ynough, let me Lord depart in peace. For my eyes haue seene thy saluation. So deare Reader, hauing by the mercies of god, once with the eyes of our fayth, in hart sene & confessed Christ our saluation. Though the Iewe, the Pharisey, the Turke, the Panyme, Papist, and carnall Atheist, haue their trust in broken Cysterns, which can holde no water: yet doe thou stande with Symeon, and the iust in lyfe, to the ende of death in persecution and pleasure, to this the saluation giuen of God, to Iewe and Gentyle, euen the Lorde Iesus. And saye to kings and Prelates, there is no other name giuen vnder heauen, wherein we can be saued, but the name Iesus. Nor can other foundation be layde, then which is already layde, euen the Lorde Iesus. Or can anye man attaine to iustifycation before the iust father, by other then his beloued sonne, in whome alone he resteth (for our synnes well pleased: Neyther are we from the pyt of perrillous death in Hell, redæmed by Golde or syluer, but by

Mat. 25. 10

Apoc. 14.
Ioh. 14.

Hee that hath Christ, hath lyfe. Hee Christ, no lyfe.

Act. 4. 12.

the

the bloud of this immaculate and vndefyled Lambe Jesus Christ, which most worthye is called a Sauiour, bicause he saueth his people from their synnes. For mine eyes haue seene thy saluation, sayth he. The worde that he vseth is σοτέριον, which importeth much more, then in one word can be expressed. Namely Christ to be that sauing matter of health, which he had appointed alone to all his chosen seruants, from the fyrst Adam, to the last borne chylde of a woman. 1.Pet.1. 18.19. Mat.1,21.

We will now by thy pacience (christian brother) dwell with our sauing health Jesus Christ a little, and from hys holye worde learne fyrst, what is this saluation, and why he is called a Sauiour. Secondly by what meanes he saueth. Thirdly from what he saueth. And last of all, who they be, which by this Sauiour are saued. And by that we haue fynished these questions, I rest in hope, thou wylte prayse God for his glorious sonne Jesus Christ, thy omnipotente and onely Sauiour, of God our father, giuen to all people, nations, kyndreds and tongues.

What and who this Saluation is, the Euangelist S. Luke in thre wordes describeth, to the Shepheards képing and watching their shéepe by night, thus: Beholde, I bring you tydings of great ioye, for this day is borne to you the Sauyour, which is Christ the Lorde. Why he is called a Sauiour, the Angel sheweth to Ioseph saying: Thou shalt call his name Iesus. For he shall saue his people from theyr synnes. Which one sentence aunswereth all these our former questions. Who is this Sauiour? euen Jesus. What is this Jesus? Christ the Lorde. Why called a Sauiour, bicause he shall saue his people from their synnes. From what saueth he? from synne. Whome saueth he? his people. But let vs to our greater consolation pierce this matter a little further. And fyrst who, and what is this Sauiour, which the Father hath set to be his onely saluation to Iewe and Gentyle? It is as we sayde, Jesus Christ the Lorde. Luc, 2.10. Mat, 1.21. Why Christ is called a Sauiour.

Lorde. And this Jesus is not that Iehosuah, which by hym raigned, or yet the sonne of Syrach, or Jesus called Iustus, or any of that sort, all which were very godly men & chyldren of this lyke. But this Jesus Christ the Lorde our saluation, is the onely begotten sonne of God, begotten of the father before all worldes, of the same essence or being, nature and substance with the father, coeternall and coequal, and also very man borne of the Virgin Mary, which humanitie is so conioyned with his Deitie, that it is for euer inseperable. And to be short, in him his fathers full glorye to vs is representeed. Loe (deare Reader) this is the state of thy Sauiour, euen no other then God himselfe, the second person incarnate. To approue Christ to be God consubstanciall and coequal, what should I nede to thee, which being a christian, doest ex professo, by his spirituall grace, fyrmely beleeue the same. Yet that thy fayth herein maye be the more stedfast, and thy conscience assured, I will giue thee some testimony thereof out of the booke of God. First Esay the noble and Euangelicall Prophete, sayth in the person of God: I, euen I am the Lord, and besydes me there is no Sauiour. Againe, the whole 45 chapter of Esay, but specially the 21 verse, denyeth other Sauiour then God, as thus: There is no other God besydes me. But Esay in the fathers person, thus speaketh of, and to Christ Jesus. I will also giue thee for a light to the Gentils, that thou mayest be my saluation to the ende of the worlde. And agayne, Ieremy calleth Christ the sonne of Dauid, the lord our righteousnesse. Now then, syth there is no God but one, no other Sauiour and righteousnesse but the deuyne power, it must necessarily follow, that Christ Jesus our Lorde, being this Sauiour and righteousnesse, is verye God coequall with the father. The same Prophete also sayth of GOD thus: The worde is gone out of my mouth in righteousnesse, and shall not returne: that euery knee shall bow to mee, and euerye tongue shall sweare by me. But Paule to the Philippians

Christ God by scripture proued.

Esa. 43.11.

Esa. 49.

Iere. 23.6.

Esa. 45.23.

ans doth truely apply this to Christ, saying: He hath giuen him a name aboue all names, that in the name of Iesus euery knee should bow, both of things in heauen and in earth, and vnder the earth, and that al tongues should confesse Christ to be the Lorde, to the glory of God the father. Therfore conclude soundly, that Iesus Christ is very and perfite GOD with the father. Doth not Iohn say: The worde (which is Christ) was God, and the worde became flesshe. Therefore when we worship the sonne Christ, and honor him as God, we doe no iniury to the almighty God and iealous father, but thereby truely honor him, as the Apostle sayth: The father hath giuen all iudgement (that is all right and administration of power and glory) vnto the sonne, that al they which honor the father, should honor the sonne also. And of such iealousie is the Lorde God of his honor, that he wyll not imparte it, or any part therof to any other beside himselfe, as Esay testifyeth, I am the Lorde (that is of my selfe) and my glory will I giue to no other. But he gyueth his glory to his sonne Christ, as Christ witnesseth thus: Father glorifye mee, with the glory which I had with thee, before the worlde was. Therefore Christ is of selfe substance with the father God and glorious. Also Christ sayth: Al that the father hath are mine. But ỳ Father hath deuyne nature, Ergo so hath Christ our Lorde his sonne. Agayne Esay sayth: In him shall the Gentyls trust. But Ieremy accursseth al them that trust in man, but blesseth them that hope in God. Therfore of necessitie Christ is God, for he hath assured vs often tymes blessed if we trust in him, saying: He that trusteth in me, hath eternall lyfe. Againe, he that truely forgiueth sinnes is God. But Christ doth truely forgiue sinnes. Ergo he is God. Paule calleth Christe our hope, and to the Romanes our GOD, which is to be praysed for all worldes. And the deuyne Euangelist S. Iohn, calleth Christ the true God, and eternall lyfe. And a hundred such authorities might I bring thée (good Reader)

Phil. 2. 9. 10, 11.
Ioh. 1. 14.
Ioh. 5. 22.
Esa. 42.
Ioh. 17. 5.
Ioh. 17. 18.
Esa. 11.
Iere. 17.
Ioh. 6. 47
Rom. 9. 5
1. Ioh. 5. 20

out of the holye booke of God, but any one thence truely aleaged, is a sufficient bulwarke to the conscience, agaynst all the fyrie dartes of the Deuils temptation. That Jesus Christ borne of the Virgin, is no other then the second person, and onely begotten sonne of the father, consubstantiall, coeternall and coequall, these places make knowne. Paule receyueth from the Psalmist thys warrante thus:

Psal.2.7. Hebr.1,5. Vnto which of the Angels sayde God at any tyme, thou art my sonne, this day haue I begotten thee. Which wordes he most aptly applyeth to Jesus Christ. And what can be more manifest then that most deuyne witnesse of the Father, and testimony of the holye ghost, at the baptisme of Christ our sauiour, where from the heauens he thundred these wordes to his Disciples and the Jewes, of Jesus Christ: This is my beloued sonne, in whome I am well pleased. Mat.3.17. & 17.5. The Lorde Christ is of the same substance wyth the Father coeternall, destinct from the father, but not seperate. To vse the wordes of the auncient father Cirill.

Cirillus in Ioh.6.1. Christ of one substāce with the father. It is no absurdity, to saye that Christ is destinct from the father, as the running water is from his fountayne, the Sunne beames from the Sunne, the heate from the fyre. These Images so passe from their substance, as they are euer of and with the same, as the Sunne beames are destinct from the Sunne, and yet not seperate from it: The Ryuer so commeth from the Fountayne, as it is the selfe water and not seperate, but destinct by running from the Fountayne. But as no simile can in all poyntes holde hys Analogian with his matter by him resembled: So let vs go to the warrante of the worde, where the mouth of our God shall teache vs this Homonsion, that Christ in his deuyne nature, is consubstanciall, coeternall and coequall with his father. Coeternall. Esay sayth: His birth day who

Esa.53. Ioh.1.1. Ioh.10.30 can recken. John sayth: In the beginning was the worde, that is the sonne of God. And our Sauiour: My father and I are one. One in substance, eternity, power, equalitie and glory.

glory. This Christ is coequal with his father, also the Pro- Zacha.13.
phet Zachary doth affirme in the fathers person thus: A-
ryse O swordc vpon my Shepheard, and vpon the man that
is my fellow, sayth the Lord of hostes. Smyte the Shepherd
and the Sheepe shal be scattered. Beholde, he calleth the
Shepheard thus to be striken his equall, which Shepherd
the Euangelists testifye is Christ Jesus, the sonne of the Mat.16.16
lyuing God. This Jesus coeternall, consubstanciall, coe- Ioh.6.69.
quall, and his onely nature, beyonde all tyme, and with-
out begynning as he is God. In the fulnesse of tyme, toke
our nature vpon him also, and became manne, that so he
might be this Shepheard that should be beaten, and his
sheepe scattred, that the little ones might be brought to him
there Lorde and Sauiour.

This Christ was promised to Adam at his fall, in con- Apo.12.9.
demnation of the olde Serpente Satanas. The seede of Gen.3.
the woman shall breake thy heade. The Serpents heade is
the power of Satan, which the bodye of the scriptures te-
stifye Christ to haue trode vnder foote. And Christ is here
called Seede, to testifye the truth of his humaine nature. Christ cal-
And the womans sæde, not the sæde of man, in respect of led seede and
his conception and natiuitie, without the sæde of man, of why?
the Virgin Mary by the holy ghost. And in as much as she
was the true sæde of Adam, Abraham, and Dauid, it must
nœds be that Christ comming of her, must also verily and
in dœde of her nature be partaker of ours, & be very man,
as he is verely God. Wherfore Paule to the Gallathians Gal.3.17.
affyrmeth Jesus Christ to haue taken flesche, and to be of Mat.1.12.
Abrahams sæde. Mathewe and Luke doe drawe by lyniall Luc.3.23.
discente the womans sæde Christ Jesus, to be of the natu- 24.&c.
rall sæde with Adam, Abraham, and Dauid, and of theyr
flesche and bloud, and so of the same fleshy substance, sinne
excepted. To conclude, he was conceyued by the holye
ghost, encreased in his mothers wombe, was borne of her,
suckt of her breasts, grewe as a chylde to mans estate, and

into increase of godly grace in his humanitie. He also had all the instruments of our Nature (sinne onely excepted.) Wherfore we worthyly curse for Anathema, Valentyne, Maryon, Eutiches, Appelles and Manachæ, with all other their adherents and fautors, which derogate from the deuyne, the humayne nature in Christ, and doe faythfullye conclude with Paule to the Philippians, when Christ was in the shape of God, he thought it no robery to bee equall with God, but he humbled hymselfe, and tooke vpon hym the shape of a seruant, and was made lyke vnto man, & was founde in shape as a man, he humbled himselfe and became obedient vnto death, euen to the death of the crosse. For by this and that we haue sayde, it appeareth sufficiently, that our Sauiour Christ is verye God, and very man consubstantiall with his father, and of self nature wyth vs, sinne onely excepted.

Phil.2,6.

But least anye man should dreame that I ioyne with their pestiferous Arius, who taught that Christ the sonne of God receyued onely our flesh without a soule, and the Deitie to stande in stead thereof. Or with Apolinarius which graunteth Christ to haue a soule, but not endued with her qualities: I say as the scripture sayth, that Christ in his humanitie consisteth of two partes, of perfite soule, and perfite flesh, with the whole minde, reason and iudgement of the soule, &c. The sonne of man (sayeth Christ) came not to be ministred vnto, but to minister, and to giue his soule for the redemption for many. Agayne: My soule is heauie vnto death (sayth our Sauyour) Nowe my soule is troubled. I haue desyred to eate this Pasouer with you before I suffer. All which to be sory, heauie, troubled, and affectionate, are passions of the minde, and proper to the soule, and approue Jesus Christ to haue with vs animam rationalem, a reasonable soule & humayne flesh subsisting, as that holye father Athanasius hath it in hys Symbole of our most christian sayth, with whom we also say Christ is God,

Bulling. deca. 4. ser. 6.

Mat.20. 28.

Mat.26. 38.

Ioh.12,27

Luc,22,15

God, of the ſubſtance of his father beſore all worlds, man of the ſubſtance of his mother borne in the worlde, perfite God and perfite man, of a reaſonable ſoule and humayne fleſhe ſubſiſting. The which Deitie is ſo knytte in vnitie, that after his death in his reſurrection, he reaſſuming to his Godhead his ſoule and bodye, is aſcended in the ſame vp into aboue all heauens, on the right hande his Father, but yet not confounding the ſubſtance of the Deitie, or of his humanitie, but eche nature ſtyll and alwayes kæpeth his proper qualitie: As for example, his Godhead to be in all places at one inſtante, and his body to contayne onely one place, as to the holye Scriptures Saint Auguſtine ſubſcrybeth to Dardanus. We muſt take hæde (ſayeth he) that we doe not ſo preach the deuyne nature of Chriſt, that we take away the truth, that is the true propertie of hys bodye. As he is God (ſayth he a little after) he is euerye where, but as he is man, he is onely in heauen, yet for the coniunction of the two natures in Chriſt, ſundry tymes in Scripture, that is ſpoken of the one, which is proper to the other: As in example: No man aſcendeth into heauen, but the ſame which came from heauen, euen the ſonne of man which is in heauen. And yet was not Chriſt aſcended, but in earth: not glorifyed, but ſubiect to death: But bicauſe of the coniunction with the deuyne nature, that is communicated to the humayne nature in ſpæche, which in dæde and truth was onely performed in his Deitie. Agayne, ye are bought with the bloud of God. Who knoweth not that this actiõ was performed in the humane nature of Chriſt? But bicauſe he is very God, and the nature of his humanitie ſo connexed, that it is inſeperable, therfore this Conionian and participation of the two natures is often vſed. And for thys cauſe we ſay God is borne, deade and crucifyed for vs, when the humane nature onely was ſo. But perhaps it maye aſtonie thée, when I ſay that the two natures in Chriſt be inſeperable, and yet the Godhead is in

Chriſts naturall body but in one place.

Tertul. li. de car chriſti.

Auguſt. ad Dar. Epiſt. 57.

Ioh. 3. 1. 9

Act. 20. 2

many places. Where his humanity is not, nay his deuine nature in all places, and his humane nature onely in heauen. But consyder in thy self a perfite mirror and ymage hereof. Thy soule and body are of two natures, the one a spirite, the other a compact forme of flesshe, the one mortal, the other cannot dye. Yet during lyfe they are inseperably knit both natures in one, & in such sorte, as eyther nature notwithstanding, do kæpe their sundry condition. The bodye slæpeth, but the soule is alwayes waking: the body eateth and drinketh naturall meates, the soule onely fædeth of the worde of God: the body is sicke and dyeth, the soule is for the most parte best healthy, when the body is neareſt death, and most lyuely when she is discharged of the bodye of synne by death: Agayne, the soule resting with the bodye, is also the selfe instant by her powers, at the vtmoste partes of the worlde, and aboue the clowds, whether shée hath daylie accesse by fayth and inuocation, yet for al this, the body is but in one place: So is it in Christ. He is risen,
Mar. 16. 6. he is not here, sayth the Angell to the women, which came to annoynte Christ in his graue. This was spoken of hys humanitie, now glorifyed. But according to his deuyne nature, himselfe hath sayde: Wheresoeuer two or three be
Math. 18. 20. gathered together in my name, there am I in the middest of them. Thus thou séest who, and what is the Lords saluation. Namely Iesus Christ the Lorde, perfite God, the onely begotten sonne of God, eternall, equall, and of selfe substance with his father, God and man, borne of the Virgin Mary, ascended vp in glory, reseruing thæ eche propertie of eyther nature, not confounding the persons, nor deuyding the substance.

Now resteth it to sée also somewhat more of the valor of thy Sauyour in his deuyne nature, his valor to thée, which best thou shalt perceiue by those noble names (according their effects) which the sacred scriptures attribute vnto Christ, our one and onely God, with the Father and the

The valour of Christ in hymself, and to vs.

holy

holy ghoſt. Firſt, he is called Tetragramaton or Iehouah, which ſignifyeth that Chriſt our god with his father, is of his owne eſſence and being, hath power and lyfe in himſelfe, not needing the helpe of any other, but is that ſufficiencie, which plentifully ſatiſfyeth all others of his fulnes. To be ſhorte, the eternall god without begynning and ending. In whom we lyue, moue, and haue our being. He is Alpha and Omega, the fyrſt and the laſt, which contayneth all in all in himſelfe. He is alſo called Adonay of the Hebrews, which of a certaine conceyte, would not pronounce hym Tetragramaton or Iehouah rarely, but in place thereof ſet thys name Adonay (that is ineffable) which all the Interpretors expounde by Dominus, Lord. And rightly is Chriſt with his Father called Lorde. For he hath giuen the Regiment of heauen and earth vnto him. And beſydes hym there is none, to whome all things viſyble and inuyſible ought to yelde their obedience. And to this name is added Sabaoth, which ſome interprete the Lord of powers, ſome the Lorde of Hoſtes, the god of battle. He it is which ouerthroweth with his myght, all power that ſturteth vp agaynſt god, and wyth his armye doth he pull downe the pryde of mightie kings and huge Nations. Thys is that Michael who with his army of Angels, beate downe Satan from the heauenly habitation of God in his church militant. Thys is that Emperour and Monarche, to whome all kings ſhall ſtoupe. This is that moſt tryumphant conqueror, who with moſt ſymple and ſmall creatures, hath, can and wyll, ouerthrow myghtie Gyants, huge armies, puyſſant Princes and mightie Monarches of the worlde. In his campe are infinite Angels, Thouſande thouſands miniſtred to him (ſayth Daniell) and ten thouſand thouſands ſtood before him. Beholde of what Maieſtie thys chriſt our Lorde of Hoſtes is, of what force and power, when as one Angell of theſe infinite thouſands, could and did in one night, deſtroy and kyll in the hoſte of Sennache-

Act.17.28
Apo.1.11.
Mat.28.18
Col.1.16.
Apo.12.7.9.
Dan.7.10

rib (which cruelly beſæched the Lordes cytie Ieruſalem) one hundred forefore and fiue thouſand of fyghting Souldiours. With water, darkneſſe, Frogs, Flyes and Graſhoppers, he waſted and deſtroyed the pride of the moſt fertyll lande Egypt. With the noyce of Chariots, he droue to flyght the kings of Aſhur. And who is able to withſtande his myght? For in his army all the Planets and Starres, the wyndes, fyrie lyghtes, Ice, Froſt, Snow, rayne, Fyre and water. Al Deuils in Hell, the ayre and Fyrmament, all men and kings and all their powers, and at one worde all creatures in heauen, earth and Hell, viſyble and inuiſible. All theſe are his to vſe, at hys good pleaſure, where he wyll, when he luſte, and during his ſet purpoſe, executing hys vengeance vpon his enimies, but the defence of hys Churche.

Sometyme alſo he is called Aelion, i. excelſus, high. As Dauid ſayth. The Lorde is high aboue all Nations, and hys glory aboue the heauens. Againe, who is lyke the Lord our God, that hath hys dwelling ſo highe, and yet abaſeth hymſelfe to behold the things that are in heauen and earth. Euen vnto thys high throne is our Lorde Chriſt aſcended, aboue all heauens, and ſet at the right hand of his father on high, to beholde the things that are done in earth. From this height he ſawe Damaſco her myſerie, and Saules pryde and from thence ſtroake this cruell Tyran to the earth, in the mydſt of his force and ſeruantes, whoſe brightneſſe ſtroke Saule with blyndnes, but in great mercy wrought his conuerſion, & of perſecuting Saule changed him (and that bycauſe he had choſen hym) to preaching Paule. And alſo of a moſt zealous Phariſey in blyndneſſe, made him moſt feruent in the Goſpell of God, to all our comfortes which be Gentyls. For thys our Lord Chriſt Aelion, moſt highe hath conſecrated Paule aboue Peter, to be our eſpeciall Apoſtle, both at Rome and elſe where in the rounde world

Pſal. 113.

Our

Our Sauyour Chriſt our God, is alſo called of the Hebrewes El. to ſay of his great ſtrength. For whatſoeuer he wyll doe, that can he doe. For which cauſe he is called by the Prophets: The God of ſtrength, and the mightye Lorde or Gygante. Sometyme alſo Eloah (and of the Trinitie in coniunction we may ſay Elohim) which ſignifyeth God our Chriſt in his deuyne nature, to be alwayes and euery where preſent: in heauen and in earth, and in peace and warre: in perſecution and preaching peace: in wordes and playes: in actes and thoughtes: in lyfe and death: in all places at one and ſelfe inſtante. Of whoſe preſence the Pſalmiſt ſayth thus: Whether ſhall I go from thy Spirite, or where ſhall I flee from thy face? If I aſcend into heauen, thou art there, if I go down to hell, thou art there alſo. But if I ſhall take the wings of the morning, and dwell in the fartheſt part of the Sea, euen there ſhall thy hande gouerne me, and thy right hande ſhall beholde me. And Paule aptly pronounceth our Lordes preſence to the Athenians, teſtifying him not to be farre from them, but they in him rather, ſaying: For in him we lyue, moue & haue our being. And it ſeemeth probable for this cauſe, the Grecians to haue called God Theos, and the Latines to haue formed thence thys worde Deus. As one learned affyrmeth Theos to come of ἀπὸ θεῖν of redyneſſe and running to and fro, & ſo is God called by ſuch a name, as beſt can expreſſe his preſence, who is neuer abſent from mortall men in earth, but to euery man in all places gyueth all things that they poſſeſſe. Of which his liberalitie, ſome ſuppoſe him to be called Deus a dando, for that he gyueth to all men that they haue. God our Lorde and Chriſt is alſo called Schaddai (.i.) ſufficient in himſelfe, and the ſufficiencye to all creatures, that whoſoeuer hath him to their Lorde, hath all ſufficiencye to body and ſoule, to this, and the lyfe eternall. And in oure tongue we call Chriſt in his deuyne nature God, that is the moſt principall and beſt good. Laſtly, he is called the

Ierc. 20. Eſa. 42.

Pſal. 139.

Act. 17, 28

God of Abraham, the God of Isaack, the God of Jacob, insinuating vnto vs, from whence the holynesse of these Fathers with their fayth came. And also that as we are the posteritie of the Noble Abraham by fayth in Christ: So is he to vs our best, good, and most excellent God, so that with Paule we may conclude our selues in him most vertuous, sufficient and blessed, saying: If God be on our syde who can be against vs. It is God that iustifyeth, who shall condemne? Againe, if he hath giuen vs Christ, how shal he not giue vs all things with him? And by him we shall bee more then Conquerors. Loe, this god is thy Jesus, whose power is prest and ready to thy best good, if thou faythfully put thy trust in him. He is also called the Lordes Christ, which word Christ, importeth his honorable Function, by the excellent Dyntment aboue his fellowes, euen the holy ghost, by which he is annoynted of his father, to be the king and Priest of his Church for euer, according to this saying: Thou art a priest for euer, after the order of Melchesidech. So then he is called Jesus of the worde Iesehak, and so called as the Angell testifyeth, bicause he saueth his people from theyr synne. The worde Christ is a græke word, which aunswereth the Hebrewe vocable Messhiah, annoynted. In olde tyme with the people these persons: Prophets, Priests, and Princes, were annoynted with Dyle, signifying the plentifull graces of Gods spirite, giuen to those called of god to these Functions, and also into what perillous daungers, and harde battles they were to enter, which truely exercised that seuerall calling. By which Dyling they were as with a Symbole put in mynd, what couragious Champions they ought to be in their offices. This was the cause why the noble Champions, before the prise playde, were annoynted. But in as much as the Lord Christ had a greater enimy then all other Champions, and therewyth a most deadly fyght towards, whose body and soule was to stande in the battle of death vppon the

Rom. 8. 31, 32.

Luc. 4. 18. Esa. 61. 1.

Heb. 7. 17

Mat. 1. 21.

Wherefore our Jesus is called Annoynted.

the crosse, against his fathers iustice for the synnes of the whole worlde, Satans malice, and mans corruption, Hell and Death: it was most necessary that he shoulde before thys cruel combate, haue a more precious Dyntment, then had his shadowing fellowes, preaching Prophets, sacrifycing priests, and ruling Princes. Wherefore he was annoynted with the holy ghost. The spirit of God is vpon me (sayth Christ) because he hath annoynted me that I should preache the Gospell to the poore, &c. This sentence expresseth Christs priesthod, kingdome and preaching office. He is sente sayth he to preache. His kingdome, he is annoynted to delyuer the oppressed. His priesthod, he is giuen to heale the broken and wounded hartes (wyth synne and iniquitie) by the sacrifice of his death vpon the crosse. During hys lyfe he preached the gospel, which is Gods power in Christ to saluation to euery one that beleeueth. In his sacrifice of hymselfe vpon the crosse, he performed both the other. By his death he healed our infirmities, for the chastisment of our peace was layde vpon him. In hys death he obtayned the victory (hauing fully aunswered the Fathers iustice) against synne, death and hell, and spoyled principalities and powers, and hath made a shew of them openly, and hath tryumphed ouer them in the same crosse. He hath forgyuen vs our synnes, put out the hande wryting that was agaynst vs, he hath taken it out of the waye, and fastened it to his crosse, hath translated vs from the power of darknes, into the kingdome, whereof he is king of kings, and Lorde of Lordes: by the body of hys Church, of which he is the onely heade. Whose kingdome is threfold, of power, of grace and of glory. Of power, for all Nations shall bow the knee to this Lorde of Lordes, and king of kings, Christ the annoynted king and priest. And who so wyl not kysse the sonne (Christ Iesus) shal perish, whether Prince, Potentate, Preacher, Magistrate, people, or pestilente Pope. Of grace, which (he sayth by Luke) is within vs, and

Esa. 61. Luc. 4. 18.

Rom. 1. 16

Esa. 53. Col. 1. 20.

Col. 2. 15.

Psal. 2. 1. Rom. 14 17.

Christ the high Bysshop of our soules.

consisteth (as Paule sayth) in righteousnesse, in peace, and ioy in the holy Ghost. His kingdome of glory, as well in that he gloryously arose from death, and ascended aboue al heauens, as that he shall appeare most glorysuslye to haue gouerned all things, when he shal call before him to iudgement all the Nations of the worlde, and giue to them their portion in his right iustice due vnto them. This Lorde Christ and Sauiour, is also the high Bysshop of our soules, the one and onely priest, that hath fully taken awaye oure sinnes, in the sacrifice of himselfe, vpon the aulter of the crosse once for all, and all ages, there and then offered. Of whose priesthood Dauid long before prophecied, in these wordes. The Lorde hath sworne and wyll not repent, thou art a priest for euer, after the order of Melchisedech. By which words the Apostle Paule, purposing to proue Christ the sayde priest, thus speaketh: Thys Melchisedech was king of Salem, king of the most high God, &c. Hee is the king of righteousnesse, after that, he is called the king of Salem i. king of peace, without father, without mother, wythout kyndred, and hath neyther beginning of his dayes, nor ende of his lyfe, but is lyke vnto the sonne of God, and contynueth a priest for euer. And that rightly, for Christ the sonne of God is our righteousnesse and peace, and the king of Salem, euen of the peaceable church, and tryumphante kingdome euerlasting. He is without father in his humanitie, onely being conceyued by the holye ghost, of the womans sæde: wythout mother in his deuyne nature, begotten of the fathers owne nature, without beginning of dayes or ende of lyfe. For he is God for euer. And though in his humanitie he suffred for vs, yet his Godhead coulde not dye, but remayneth immortall for euer. This Jesus is both king and priest, not after Aaron, but according to Melchisedeches order, for all tymes to come. And as the holye scriptures hath mention of no mo such: So is he the onely priest of God, for the saluation of his church, and there

Psal. 110.

Heb. 7. 17

there can besides hym be none other, who gaue hymselfe to dye for vs, and by whose onely death, we be all saued that beleeue in hym.

The meane whereby this eternall Priest saueth hys people, is by tryple operation, all which haue their force from the action of his death. First, in gyuing hymselfe a raunsome for theyr sinnes to God his father, and by hys bloudy sacryfice once for all offered, he fully acquyteth all his people of all their damnable debt. Secondly, by the preaching of hys Ghospell vnto the sonnes of men, as whereby he is depaynted thus crucifyed for them, & therby they brought by his spirite, to beleeue the forgiuenesse of synnes in his bloud. Thirdly, by that he remayneth the onlye Mediator for his people to his father, so reconciling the worlde to God, and guydeth his people by his spirite, in the pathes of righteousnesse for his holy names sake. Thus is thy soueraigne Lorde and Christ, thy highe Priest and Byshop of thy soule, thy λυτρον, to saye the price of thy redemption, by whose sacrifice alone vpon the crosse, God the father is iustly payde the pryce due to hym for all our iniquities. For the which cause also, that he is the pryce of thy Redemption in hys death, he is of God constitute for thy only Mediator, as Paule sayth to the Hebrewes, and saint John: If any man sinne, we haue an Aduocate with the father, Iesus Christ the righteous, and he is the reconciliation for our sinnes, and not for our sinnes only, but for the synnes of the whole worlde. Where note that the Apostle sayth, and for this cause is he the Mediator of the new Testament. Namely for thys cause, that through his death, men might receyue the promise of inheritance. He that dyeth for mans transgressions, is onely the Mediator for their sinnes. But Christ only dyeth for mans transgressions, therfore Christ is the onely Mediator for mans iniquitie. This is the Apostles reason. And further, this priesthod so dwelleth still in Christ, that no inferiour creature maye be enstalled into

Howe our Christ saueth vs.

1. Pet. 2. 5.
Mat. 20. 28.
Heb. 9. 15.
1. Ioh. 2. 2.
Hebr. 9. 15

that function. For he lyueth for euer, and therfore contynueth a priest for euer, after the order of Melchesedech.

Wherfoeuer then any man or Angell, would take vpon hym this office, to be a priest to offer sacrifice in the Church of God. For thy synnes know thou that he is not thy λυτρον, thy redemption, and therefore cannot be thy sacrificer. Besydes thys, that sacrifice of Christ is thy λυτρον, the absolute price of thy raunsome, and therefore no nede of further payment to God by sacrifice. Thirdly, neyther nede nor can that sacrifice of Christes death and bodye, to be iterate or offred of freshe, for that were to kyll Christ agayne, and to make lesse the valour of thy redemption, by which thou art redemed fully, and for which cause Christ is called in the holye scripture, thy λυτρον, to saye an absolute price of thy redemption, by whome and whose price, thou hast by fayth in hym, the whole forgiuenesse of thy synnes. And where thys Remission is (sayth the scripture) there remayneth no more offerings for synne, but we maye with boldnesse enter into heauen, not by an other sacrifice, but by a new and lyuing way, namely (sayth he) by fayth in Christs flesshe & bloud once thus offred, who remayneth our high priest with God. Lastly, were there a sacrifice remayning to be offred for sinne, we had no priestes or anye one man, or Angell in heauen or earth, that could be a fitte Sacrificer for the same. For besyds that a true Sacrificer for synne, by whose Sacrifice iniquitie shall be awaye taken, must be the sacrifice hymselfe. There are also certayne Noble qualities must inhabite that man, which can be a sacrifycing priest for sinne, and the house of GOD, which are by the Apostle to the Hebrewes, set downe on thys maner. Such an high priest it became vs to haue (sayth he) which is holy, harmlesse, vndefiled, seperate from sinners, and made higher then the Heauens, which needed not daylie to offer vp sacrifice, first for his owne sinnes, and then for the synnes of his people, for that did he once, when he offred

Christ hath fully payde the ransome for our syns, therefore can there be no more offring to God for synne.

Heb. 10, 18

There can be found as a meete man no Priest in earth to offer sacrifice.

offred vp himselfe, for the lawe maketh men highe priests, which haue infyrmitie, but the worde of the othe which was synce the lawe, maketh the sonne who is consecrated (namely the onely prieſt of God) for euermore. Now deare Reader, if it be of necessitie that we should haue such a Prieſt, to offer sacrifice for our sinnes, and that no other can take that office to pacifie the father (whose iustice changeth not, or is by affection altred) how can it be that eyther the Jewishe, or much lesse the Popishe priests can be to vs men of good warrante, to pacifie hys wrath for our synnes, with and by their dayly counterfeyte sacrifices, when they haue neyther warrante from thy holy written worde, or be, or can be such men as it becommeth our priests to be? Can the Pope or any his brode be found (in truth and search of his owne friends) holy, harmeleſſe, and vndefyled? Is he in all sortes seperate from synners, or are his priests? Is hys dwellings aboue the Heauens, or haue not his Fryers, Monkes, Bishops, Cardinals, and Popishe prelates, the fertyll soyle of euery Nation, to plante their dwelling places in? Doe they not neede to offer sacrifice fyrst for their owne sinnes, which of all other are most acquainted therewith? And doe they not in the daylie sacrifice of their blasphemous Masse, fyrst offer for the Pope, then for the king, Bishop and themselues, & then for him, her, or them, for whome they are for that tyme hyred? These therefore can be no lawfull priests to offer for sinne, were there any such sacrifyce to be offered. The lawe of Moses made such men priests, as were subiect to death. The Popishe lawe anoyleth such as are wrapped in infyrmities: but the law of the othe of God (which is the gospell) maketh the sonne of God Christ Jesus, onely the sacryfycing prieſt of hys Churche, who is without synne, deuoyde of infyrmitie, holy, harmeleſſe, vndefyled, higher then the heauens, seperate from synners, once for all offred, a full price in sacrifyce to his father vpon the crosse, for the syns of the whole

The Pope very vnfytte to offer vp sacrifice for synne, hys Cardinals ieſſe, hys priests ieaſt, but his irreligious all to bad.

woꝛlde, which can no moꝛe be offered, oꝛ any other in place therof, is not subiect any moꝛe to death, but lyueth to make intercession foꝛ his church to God hys father foꝛ euer.

Nowe we haue to consyder also, from what it is that thys Sauyour Chꝛist delyuereth vs. Truely from the Fathers wꝛath, from the chaynes of synne, and her rewarde, which is eternall death. Of which deliuerance Zacharius speaketh in his Song, that wee being delyuered from the feare of our enimies, might serue him without feare, &c. But when it is sayde he delyuereth vs, it is impoꝛted we are fyꝛst in thꝛaldome, and bounde from libertie: Euen so are the sonnes of men by nature thꝛalled vnto the wꝛath of God, bound in chaynes of synne, and subiect to the curse of euerlasting death. Therin boꝛne, in it lyuing and lusting death by the contynuall desyꝛes therof. But Synne, synne, is the cause that Gods iustice cannot but giue vs wꝛath, and his wꝛath cannot (pꝛocæding from his iustice) but cast the synner into the pꝛison of eternal payne, where is darkenesse, soꝛowe, wæping, toꝛments, and gnashing of tæth, the woꝛme that dyeth not, and the anger of God. And this synne is, and maye be sayde to be of two kyndes, the one pꝛocæding from the other, Originall and Actuall. Originall commeth wyth the lumpe of massy poysoned fleshe, which our parentage hath bꝛought to vs, from the loynes of oure fyꝛst father Adam. And he becommeth synful by the bꝛeach of Gods holye lawe in Paradise, hath begotten by synfull sæde, his childꝛen in synne, who by succession haue encreased the woꝛlde to thys daye from his synfull loynes, to beget vs synfull creatures, of our synfull mothers. And thus are we guyltie of Adams synne, called Oꝛiginall, the beginning synne. Foꝛ lyke as out of a poysoned Vessell can be dꝛawne no other lycour but poysoned. So from the poysoned sæde of Adam, can pꝛocæde no other then lyke coꝛrupted matter, foꝛ mans pꝛopagation and offspꝛing. And againe thys woꝛde synne, signifyeth generally the disobe-

Rom. 6. 23
Luc. 1. 74.

Mans state wythout Chꝛist, thꝛaldome and most misery.
Eph. 2. 3.

Oꝛiginall synne and actuall.

dience

dience to God, the offending of God by the breaking of hys most holy commaundements. This difference is betwéne Originall and Actuall synne, the one we bring with vs in flesh, as guyltie by byrth of our fathers transgressiõ, as the Apostle sayth: By Adam all men do dye. The other is, that our selues in mynde and bodye doe commit daylie agaynst our God and his holy lawe, which we do eyther in mynde, in will, in harte and affection, in tong or hande, in soule or bodye, in one or both. The fyrst doth infecte all other that come from his fyrst rote. For lyke as leporous parents of their bodyes cannot but beget, and the chylderen which are borne of them, are defyled, as wel with the parents leprosie, as contaminate with their owne naturall corruption: Euen so are the posteritie of Adam infected with the fyrst fathers leprosie in synne, and steyned with their owne actuall offences and iniquitie, which one lamenting sayeth: And great is that Original synne, which doth not alone infect the person, but corrupteth the whole nature of man also. The second which is actuall synne, dwelleth in the body of the synner alone, and hurteth others, no otherwise then when they be pertakers therof, eyther by ioyning in facte, or consente, by suffring or not regarding the poyson therof, the ende of both is death euerlasting. Yow horrible that synne is, the Scriptures doe tell. Synne breaketh our couenant with God, prouoketh anger of God, seperateth his loue from vs, hasteneth his iustice, procureth our perpetuall destruction, caused Christ to come from heauen, and he the sonne of God to suffer death for vs, moste wretched creatures, which else should haue perished in synne. Is of that nature, that if we wyllingly fall into it agayne, we crucifye Christ anewe, and there is no more looking for redemption, but a fearefull wayting for the wrath of Gods furye, fyre and vengeance. Finally, it is the worke of the Deuill, and he the author therof, who is the vtter aduersarye of God, and we his sworne enemies, and Gods fami-

1. Cor. 15. 22.

Barnardus

Rom. 6. 23

The fruites of synne in man.

lye. How intollerable a matter it is for the Quænes seruante of her priuie chamber, from beggery exalted farre aboue all brauery, to become Traytor to her grace, and in her secret chamber to violate his fayth, who seth not with darkned eyes? How much more vgly is he, and most intollerable is his case, that casteth dyrte by synne euery daye into the face of God, by carnall concupiscence, courtly carnall lustes, and fylthy actions. Well, from all thys yet he

1.Ioh.1.7. the Lord Christ saueth his people, euen his bloud doth wash their soules and bodyes from euerye synne, and his death

Heb.9.14 doth purge our consciences from dead workes, to serue the

Esay.1. lyuing God. Of this delyuerance Esay sayth: Washe you, make you cleane, if your synnes were as redde as Scarlet, I

Iere.31. wyll make them as whyte as Wooll, sayth the Lorde. Ieremy: Your synnes and iniquities will I remember no more.

Ezech.18. Ezechiel: At what tyme soeuer a synner doth repent of hys synne, from the bottome of his harte, at that tyme will I put all his wickednesse out of my remembrance, sayth the Lord.

Mar.1.15. Repent (sayth Christ) and beleeue the Gospell. The gospel

Rom.1.16. (sayth Paule) is the power of God (to delyuer from sinne, Satan and Hell, and to bring) to saluation euery one that

1.Tim.2.4 rightly beleeueth. Finally, this is the will of God, that all men shoulde be saued, and come to the knowledge of the truth. Beholde a most ample delyuerance offered in Gods mercy to all, but onely his people haue the fruition thereof, and that bicause they come to the knowledge of his truth in their soules taught of God, by which they are delyuered from error and synne, Gods malediction & burning Hell.

1.Ioh.1.7. Ab omni peccato (sayth saint John) from euery synne as well actuall as originall, and that by the bloud of Christ, for these be his wordes. The bloude of Iesus Christ doth

Christes bloud doth styll daylye wash, flowing from the Fountayne

washe (where note he doth not say, hath washed, but the force thereof doth washe, no more offered, but beleeued) from euery synne. Confounded, or conuerted at Gods good pleasure be all they, that in Popery, or else, derogate from

the

the ſacrifice of Chriſt, this true validitie, this mightie and moſt perfite operation, and doe giue to their abhominable Maſſe, and ſelfe meritte the greater glorye, leauing Chriſt ſkante the reaſt: Namely that they hereby delyuer men from actuall ſynnes, and Chriſtes death onely from Originall treſpaſſe. O horrible blaſphemy, what Deuil bewitcheth men to this madneſſe? But good Reader, remember as we haue ſaide, thy deliuerer muſte himſelfe be thy Lutroſis price of redemption. Paule thy Doctor in truth telleth thée, that Chriſt Jeſus is onely he, ſaying to the Corinthians: Chriſt is made to vs of God, wiſedome & righteouſneſſe, and ſanctifycation, καὶ ἀπολύτρωσις and the pryce of thy redemption. And our Sauyour ſayth of hymſelfe thus. The ſonne of man is not come to be miniſtred vnto, but to miniſter, and to giue (not to ſell as Popiſhe prieſts do their ſacrilegious Maſſes) his lyfe λύτρον ἀντὶ πολλῶν, for the ranſome of many. The worde Lutron ſaye Beza and Eraſmus in their great Annotations, ſygnifyeth the price of Redemption, that is, that thing which is giuen to redéeme thoſe that be in captiuitie, which in Engliſhe we call a Raunſome. Chriſt ſayth he, is come to gyue himſelfe to his Fathers iuſtice for this Raunſome. But he hath giuen that which he came to giue, therfore by his gift to his Father (we that beléeue in him) are raunſomed and for euer ſaued. For he hath payde as much as coulde or can be for vs aſked. Thus then thou ſéeſt (good brother) that we are raunſomed by Chriſt from all our iniquitie, and from euerye ſinne, and as the Apoſtle ſayth: all which are ſanctified (by the fayth in his bloud) are made perfyte for euer. They which be perfitely whole by Chriſt his death our medicine, néede not the Popiſhe Phiſition. But we by Chriſts death our medicine, are perfitly whole. Therfore no néede to vs of the Popiſhe Phiſition. For there is full forgiueneſſe of our ſynnes in the ſacrifice of Chriſt, to al ages that beléeue in him. Therfore there is no more offering for ſinne.

of his death, away al our ſynnes.

Accurſled are all they that reſt vppon the Maſſe for reconcyliation.

1. Cor. 1. 30

Math. 20. 28.

Heb. 10. 14

Mat. 9. 12.

No neede of the Maſſe, for it is Popiſhe phiſick and traſhe.

Lastly, we are to remember whose sinnes the Lorde Christ thus pardoneth, and to whome is this Sauiour, vz his people, as the Angell sayth: Hee shall saue his people from their synnes. Now who they are which be Gods people, I haue sufficiently said in my Booke of Benedictus, and here they may be placed into these branches. Generally and specially. Generally, all the people, tongues and Nations of the whole earth are the Lordes, as Dauid sayeth: The earth is the Lords and all that therein is, the rounde worlde and they that dwell in it. The speciall people of God are they, which be consecrate to him in holynesse, which be of him predestinate to lyfe, chosen in and for Christ to saluation, sanctified by the holye Ghost, redeemed by their Sauiour Christ, iustifyed by his grace and death, peaceably preserued by his ayde in earth, and glorified by his truth in the heauens. These are they of whome the Apostle sayth: The Lorde hath this sure seale, he knoweth who be his. And onely these in him (their λύτρον) are saued from their syns, the rest haue condemnation abyding them, & that of themselues. For he being the sauyour of the whole worlde, as Christ himselfe affirmeth, I am the worlds Sauiour: The same generall sorte (from whome these speciall by the Father of heauen to his Christ are drawne) refuse their sauing health in him. They say with the prowde Iewes, we will not haue thys man to raigne ouer vs. Come let vs kill hym, and proue whether he be the sonne of God. This is the fruite of ignorant blindnesse, from which Christ came to delyuer man, but bicause the Worlde loued darknesse more then light, and refused the light when it was sente them. Therfore thys is their condemnation, sayth our Sauyour Christ.

Math. 1, 21

Psal. 24. 1.

2. Tim. 2. 19.

Iohn. 8.

Ioh. 6. 44

Iohn. 3. 19.

Texte.

Which thou haste prepared before the face of all people.

To be a lyghte to lighten the Gentils, and to bee the glory of thy people Israel.

In

In the verses before sayd, the man of God Symeon hath opened one most comfortable & true tytle of Jesus Christ, affyrming him to be our sauyour: And now he prosecuteth his purpose, to shewe the same Sauiour to belong to all Nations and people without exception. And also that their fayth maye be the more confyrmed in hym. He sayth that this Christ our Lorde is prepared of God our father, to be our Sauiour, our lyght and glory, which thou hast prepared before the face of all people (sayth he) to be a lyght to lyghten, &c. At the fyrst entring into these verses, we must consider that Symeon in them, giueth to Christ two most notable Epithits, names and tytles. He calleth hym the lyghte of the Gentyls, and the glory of the people Israel. The worlde he also deuideth into two people, Jewes and Gentyls, and vnto all and euery of them he preacheth this one Christ, to be prepared of God the Father for their sauing health, direction and glory.

But fyrst let vs note the marke that Symeon shooteth at, euen that which the whole scriptures of God doe: Namely to pretermitte all others, and onely to preache vnto vs from God the father alone, his onely begotten sonne Jesus Christ, to be our Sauiour, our lyghte, guyde, Shepheard, Bysshop, Prophete, Priest, Prince and Lorde, which alwayes is the worke of the Father, to drawe to his sonne Christ, saying: This is my beloued sonne in whom (not in any other matter or man) I rest wel pleased, heare him. The holy ghost in lyke maner beareth wytnesse of Christ, preacheth him, and teacheth no other doctrine, then fyrst he gaue to the Church. The Apostles lay him the onely foundation and corner stone of Gods house, denying all other to haue such place in the conscience of man. Peter the Apostle (vpon whose person that Antichrist of Rome, falsely fathereth all his vsurped authoritie) calleth al men lyuing stones, vnto this stone Christ, and calleth hym the stone onely precious. That sinister doctrine, which is layde vp-

Ioh. 6. 44
Mat. 3. 17.
Mat. 17. 5.
1. Cor. 3. 11
1. Pet. 2. 6.
Eph. 2. 20.

Peter calleth the Pope and all other onely to Christ.

pon this buylding, shall vanishe awaye, but all opposite to
Gal.1.8. the same, is thereby moste flatly accursed, with the bringer and begynner therof, be they men or Angels. Hereby then is Popery proued guyltie of highe Treason, against the truth of God, which flat against the course of Gods booke, and holy church, setteth into the consciences of men themselues, and their inuentions for Gods, their Saintes of all sortes for lyghtes, and guydes, helpers and Sauyours, to the glory of their Pope, and ignominy of the Lorde of the house Jesus Christ. It is not Mary Gods mother, his Apostles, Angels or men: but onely and alone Jesus Christ, that Symeon sayth, GOD the Father hath prepared, and erected as it were vpon an high place, that all men might see and perceyue him, to be to them al their only Sauyour, lyght and glory.

Secondly, our Saluation is by Symeon deuinely here alone giuen to Gods prouision, not mans deuise, saying: He hath prepared, and therein his great and inestimable mercy is made manifest, who whyle euery man falleth in lust from God to damnation, in security without remorse, God our good Father yet prouydeth for them all, his one and alone sauing health, an other himselfe, euen his onely begotten sonne Christ our Lorde. To this ende is the Pa-
Mat.22.4 rable of the Kings banquet, where the Fatlings are kylled, and al things made ready before the guestes be called, so that their is no other thing for them to do, but onely to obey the voyce of the Caller. Our Redemption is in Christ, the preparation in God the Father, our grace to imbrace and receiue it, in the holye ghost. This was the fayth of the Patriarkes and fyrst fathers. Thus Dauid confessed, saying:
Psal.23.5. Thou doest prepare a Table before me in the syght of myne aduersaryes. This was the doctrine of Christes Spirite in Zacharius lyps, that the mercye of God gaue and prepared
Luc.1.78. vs this lyght of the Gentyls, the day starre from an high, and not for our procéding workes, which all were malicious as

Paule

Paule sayth to the Romans, or for our succéding merits, which are menstruous and fylthy in gods eyes, but of hys owne synguler loue, gaue he vs his prepared Christ for our saluation, as this our heauenly lyght and glory sayth: So dearely God loued the worlde, that he gaue his onely begotten sonne thereto, that as many as beleue in him should not perishe, but haue lyfe euerlasting. Rom. 5. 8. Esa. 64. 6. Rom. 8. Ioh. 3. 16.

Thirdly, he hath prepared him to be a Lyghte to the Gentyls, and the glory of Israel. Thrée things in the former Verse are to be noted. First, why Christ is called Lyght. Secondly the vse of this light. And thirdly to whome he is a light giuen, to be made knowne vnto: Namely vnto the Gentyls.

Christ is most worthyly called light, not onely bicause he is the engrauen forme and brightnesse of the Father of lyghtes, but also bicause he giueth light, and doth illuminate the hartes of all things that come into the worlde, called so not onely for the light and lyfe he giueth to the body, but also and most speciallye, for the heauenly light of Gods knowledge, which he engraueth by his worde and spirite, in the hartes of all men, but most effectually in the Electe and chosen children. Of which light and illumination, the Euangelist Iohn speaketh in the gospell, saying: In hym was lyfe, and this lyfe was the lyght of men, and thys lyghte did shine in darknesse, & the darknesse did not comprehend it. By the worde life, he meaneth all liuing power, which at this daye is to be séene in all creatures, as well endued with naturall reason, spirituall wisedome, as sauage creatures and senceleße things, trées, plantes, herbes, grasse, corne, &c. Eche of these hath his proper lyfe, and of Christ the Creator, the light and lyfe of all things. And for that no man should suppose this lyght, whereof he speaketh, to concerne the lyfe and lyght, which euer is common with the bodyes of men and beastes. He addeth, that this lyfe was the light of men. So teaching vs, what lyfe we are Col. 1. 15. Ioh. 1. 9. Christ is our onely lyght. Ioh. 1. 4.

to receyue of him, we being blynde and ignorante darkeneſſe: Namely the lightning of our minds, with the word of his truth, whereby our hartes doe ſæ in perfite wiſe
Luc.1.78 Chriſt Jeſus to be the day ſtarre from on high, ſente of hys Father to giue light to vs Gentyls, that were in the dore
Eſa.42.7. and priſon of darkneſſe. Symeon had reſpect (no doubt) calling Chriſt a Lyght, to the Prophets which ſo ſpake of him:
Eſa.42.6. Namely that Noble Eſay, ſaying: I the Lorde haue called thee in righteouſneſſe, and wil holde thine hande, and I wyll keepe thee and guyde thee, for a couenant of the people, and for a lyght of the Gentyls, that thou mayeſt open the eyes of the blynde, and bring out the priſoner out from the priſon, and them that ſyt in darkneſſe, out of the priſon houſe. And
Eſa.49.6. againe: It is a ſmale thing that thou ſhouldeſt bee my Seruant, to rayſe vp the Tribe of Iacob, and to reſtore the deſolations of Iſrael, I wyl alſo giue thee for a lyght to the Gentyls, that thou mayeſt be my ſaluation vnto the ende of the worlde. Nowe in thys Parable, there be two things worthy the note. Firſt, that all men in themſelues, as well Iewes as Gentyls, be mære darkneſſe. The other, that God the Father in heauen and earth, hath giuen no other to illuminate mankinde, with the light of nature, of God and true godlyneſſe, but his onely begotten ſonne Jeſus Chriſt, and him onely to the whole worlde, as hymſelfe
Ioh.8.12. wytneſſeth, ſaying: I am the light of the worlde. And moſt lyuely is our Chriſt repreſented by the glorious Sunne, which being in his Spheare farre aboue, perfometh al his office enioyned him wythout default, to the circuits of the whole earth and Seas, and that to the endes of the world. And by the way note (good Reader) how the Lorde taketh apt occaſion by the tyme and place, where he is, to teache hymſelfe, that he is to the hartes of men. When he was at
Ioh.4.10. Jacobs Well with the woman of Samaria, he toke occaſion by the Metaphor of water, to teache her the lycour of lyfe. By the deſyre the Iewes had to earthy bread, & therfore

Chriſt our light, ſhadowed forth by the Sunne.

fore followed him, he began to teach himself to be the bread of lyfe. And teaching in the shyp by that myracle of Fishes, he taught the Apostles the waye to catch men. The same thing he vseth in these wordes: I am the lyght, &c. For teaching in the morning in the Temple, the Sunne nowe shyning moste brightly, bewtifying the place to the great delight of the beholders, he calleth them from the terrestriall, to the sonne of righteousnesse, affirming in him to finde the true properties of the glorious sonne in dæde. First, as the Sunne is a moste pure Planet, most bryght and clére, defyled with nothing wheresoeuer it shyneth, but maketh the darke and fylthy places more open to the eyes of men: So Iesus Christ, the brightnesse of his fathers glory, is of nature most pure and holye, and albeit he hath taken oure nature vpon him, lyued amongst vs, did accompany wyth synners to their good, and abhorred not to eate with Publicans, yet was he nothing defyled therby, but by him these fylthy persons made wholy to know themselues, & through him were illuminated and fully sanctifyed. The Sunne, that is to say the light, doth so shyne, that himselfe may be séene of vs, and doth make all other lyuing creatures to sée by him: So Iesus Christ our light, doth so manifestly in his nature appeare, that the insensible heauens and earth do know him, & he doth so powre by his spirite, the beames of his brightnesse into the hartes of hys beloued, that they by his spirite and resplendishing Scriptures, both perfitly (as flesche may) know God the Father, and his Christ, and all things else, which be eyther necessary, or expedient to their saluation in him, besydes whom there is none other. Thys compelled Dauid to say: With thee (O Lord) is the Well of lyfe, and in thy lyght, shal we see lyght. And as the lyght discouereth darkenesse, and refresheth the toyled bodyes, in former obscuritie: Euen so Christ remouing the former ignorance of God in vs, banyshing the terror of cõscience, doth most magnificently recreate our sences, and

Ioh. 6. 15.
Luc. 5. 3.
Col. 1. 15.
Act. 4. 12.
Psal. 36. 9.
Through christs light we see God to be our father, & hym the lord to be our Sauior.

refreshe our spirites, renouate our conscience, quyet oure soule, and replenishe vs with ioye. And lyke as the lyghte doth not onely in darknesse of night guyde our fotesteps, but helpeth vs aright to our whole businesse: So Christe that eternall worde of God, is the Lanterne to our feete, and
Psal.119. the light to our labours, in that the doctrine and preceptes thence shyning to vs, doe direct our darke soules into the paths of righteousnesse, and that for his owne names sake. And as light (banyshing darknesse) openeth to mans eye many things, which in mircke midnight were not onely shadowed, but also sheltered and so vnknowne, that many adulters, thæues, murtherers and wicked persons, by her were couered, and nowe by light disclosed (for which cause naturally they loue darknesse & hate the lyght) So Christ hauing by his worde of most clérenesse and heauenly power, banyshed from Realmes, Familyes and persons, the darknes of ignorance, maketh knowne to them their syns, and reproueth their errors, accuseth the corruptiõ of mans nature, and playnely maketh vs sée, that all those things which without him we most imbraced, are most fylthye and horrible. And this is the cause, why all such as wallow in wicked lyfe and false Religion, doe hate Christ in hys
Iohn.3.19. Gospell to this present daye, but to their vtter ruine and selfe condemnation. Lastly, as one shyning Sunne serueth the vniuersall worlde, and is the onely Fountayne of light to all lightes in the same: So the bright sonne of God our righteousnesse Christ, is the onely author of spirituall light, whome the Father of lights hath onely giuen to the whole worlde. And he doth lighten euerye man that com-
Iohn.1.9. meth into the worlde, neyther will he admit any copemate to be ioyned with him, but kæpeth the whole Regimente in and to himselfe. For as the Mone (the figure of Gods Church) receyueth at the handes of the Sunne her lighte, and is so much darkned, as she wanteth of his brightnesse: So the Churche of God, not kept with the countenance

The commodities of light.

What church is not guyded by our lyght Christ onely, is crippled and bloudy to

of

of Chriſts ſhyning face and Goſpell, is wrapped in the wayne of darkneſſe, but lightned by his truth, ſhe is moſt glorious, and her naturall ſpottes ſhall not deface her: yet both Wone and Church remayne to be light by hym, elſe as oppoſite to him, they are eyther darke or blody, or one or bothe. Let no man obiect to me, that the Apoſtles are called alſo lightes of the worlde, for that hath the true light imported in mercye to them by borrowed ſpæche, as we may call the Lanterne a light, bicauſe the light ſhyneth by and through it, vnto the whole houſholde: And ſo are the Apoſtles called lights, not bicauſe they are the light Chriſt, but bicauſe they bring vnto vs the true light, that dwelleth in them, which doth alſo by them and their labours (preaching and wryting) ſhine into the vtmoſt partes of the earth, to the great comforte of all thoſe that loue the ſame. To conclude, great is the mercye of our good God, ſæing the darkneſſe of the world ſo greate, that no otherwiſe it could be diſcouered & remoued, gaue vnto vs this his owne ſon, whome he hath made to vs the onely light of God, to Jew and Gentyle, that we ſhould not for wante of ſafe conduction, periſhe in our wandring paſſage.

Chriſt and his members.

Lightened by Chriſte, her ſpots do not hurt her. Eph. 5. 25. 26. 27.

How the Apoſtles and preachers of the worde, are called lighte.

Now the vſe of thys light, and wherto he is giuen vs of God, Symeon doth tell vs and ſayth: it is that he ſhould be reuealed vnto the Gentyls, and to be the glory of the people Iſrael. Two things alſo the good father telleth vs in theſe words. Fyrſt ỳ the ages from tyme to tyme ſhould knowe, that this one Chriſt is to all them, and people in them, the one and onely ſaluation, light, guyde and delyuerer, ſygnified by the two Nations by him named, Jewe & Gentyle. The lyke doth Eſay before naming the Gentyls, and addeth and health to the vtmoſt partes of the world. So Chriſt himſelfe concludeth, ſaying as before is ſaide: I am the lighte of the worlde, that is to ſaye, of euerye place in the worlde, of all ſortes of men, women and chyldren therin, and whoſoeuer of theſe do deſyre and ſæke at me aright

Chriſt is to all ages, the the one and onely lyght to lyue.

for health and lyfe. But sayth Symeon, this light is sent to be reuealed, & made knowne to thys worlde. For the same cause Christ fyrst preached it: John Baptist and the Apostles were sent to manifest him thereto, that as saluation was wrought by him: so they by fayth (which commeth by hearing the worde reuealed) might apprehend it in him. Of which more a little after, God so wylling.

The cause of our great blindnesse in so clere light

But possibly some man would aske me, if Christ be the light and Sauiour of the whole worlde, howe it is that so manye therein are notwithstanding still blynded, and so condemned? Christ aunswereth (drawing his generall speeche to a speciall, which onely receyue health by him) in

Ioh,8,12. the eyght of John: He that followeth mee, walketh not in darknesse. It is not ynnough that God hath made his sonne our light, vnlesse we embrace and walke therein. And

Ioh.3.19. this is the condemnation of the worlde (sayth Christ hymselfe) that light came into the worlde, and men loued darknesse rather then the light. The nature of these men is, to hate the light, and to absent themselues from it, least their dædes should be made manifest thereby. Loe, it is not that these wante in the worlde that they hate it, but for that they lust after their owne wyll, to lyue wickedly still, & therfore they refrayne it: yea, and to their power restrayne it also. But here they are conuinced in conscience, that the gospel is light, and they are the sonnes of darknesse, drawing to themselues damnation. I aske againe, and if Christ be the

The worldes darkenesse, what it is. light of the worlde, what is the darknesse then of the same: It is a profitable question, and it may be aunswered thus. The darknesse of the worlde reprehended by Christ, walloweth in two myrie & dangerous doungeons, that is to say, in false Religion, and fylthye conuersation, bothe which Christ the lyght, calleth darknesse, in that he sayth: Lighte came into the worlde, and men loued darknesse more then

Iohn.3.19. lyghte.

That a Religion or worship of God deuised of mans brayne,

brayne, wythout warrante of Gods worde, is darkneſſe, and the author and fautors blynde, it is more then apparente, to him that hath but halfe an eye. Therfore the teachers therof be called blynde guydes, the hartes imbracing it, blynded, and the whole which follow it, in much paine to themſelues, walkers in the vanity of their darkned minds to their owne damnation, what intent, purpoſe, or ſæking ſoeuer they haue to ſerue God. But amongſt manye the former falſe Religions, the Romiſhe is not the leaſt, from whoſe Pope and Clergy, hath come the Cup of fornication, whereof all Princes haue dronke (not as the ſaying is till they ſtare, but ý which more is) vntyll they became ſtarke blynd, through ý græedy draught of excecating ignorance. And to proue the Religion of Rome a falſe, corrupte, and humane blynde Religion: Firſt I ſay, I ſpeake of the latter Rome, who hath as an Apoſtata and fylthy ſtrumpet, runne farre awaye from her fyrſt fayth, and faythfull huſbande Jeſus Chriſt, and his couenant the goſpell of God. That the Church of Rome nowe is become an Apoſtata from her former fayth, it ſhall appeare to all that meaſure hir Religion, with that fayth delyuered to that Churche, and of them receyued by the pen of Paule, in his Epiſtle ſente to Rome, extante in the Lordes Teſtament, Paule teacheth it folly and wickedneſſe. To ſerue the immortal God, by the ymage of a mortal man. Is not the Church of Rome fallen from this fayth now? Doth not her chiefe ioy conſiſt in Images of mortall men, and ſæketh and commaundeth men to ſerue God and ſaints, by & before them, neyther fearing Gods prohibiting lawe, or Paule theyr chiefe Doctors proclamation, from his mayſter Chriſt. Paule and Rome then beléeued, that man was iuſtifyed by fayth in Chriſt, and not by the works of the Lawe. But the Church of Rome nowe denyeth it flatly, and condemneth them for heritiques, which be of that iudgement. Rome did then (as Tertullian ſayth) acknowledge one God the

Math, 23. 24.

Eph. 4. 17. 18.

Romiſhe fayth, the roote & bottomleſſe pyt of darkneſſe.

Apo. 17. 4

Rome is runne from God.

Rom, 1, 23

Rom, 5, 28

Tertul.de prescript Heretico-rum,

Creator of all things, and Christ Jesus the sonne of the Virgin Mary to be the sonne of God, to haue suffred death and to arise againe. She did ioyne the lawe and the Prophets, the Gospell and the Apostolicall Epistles together, and from that Fountayne she did drinke her fayth, she baptized wyth symple water, she was adorned with the giftes of Gods spirite, she fedde her people with the Eucharist (note he sayth not Rome offred vp the sacramēt of Christs bodye for the synnes of the people. But Rome receyueth it of the Lords institution, and fed hir people therewith) she exhorted her flocke to the fayth, by the constancie of Martyrdome in her example, and against his order and institution she admitted no man. But what doth Rome nowe?

The Papistes beleue with vs, as the Samaritans dyd with the Jewes.

Euen as the Samaritans, ioyned with the Jewes in some and sundry poyntes, but varyed from them in many most wickedly: So doth newe Rome with Gods Churche (in olde Rome and ours nowe) they ioyne in some principall poyntes of our Religion, as in the Trinitie and vnitie of persons, of the profession of the holye ghost, &c. But if ye once come to the office of Christ, the fruite of his death, the valour of his Sacrifice, the authority of hys worde, the contynuance of hys sole priesthode, and the truth of his sacraments, they flée from you as farre as East from weast, and vtterly denie the auncient fayth, and moste fylthylye corrupt the true administration of Gods mysteries, as men that neuer had heard of such matters. Charge them with the scriptures, and they would compell them to stope to the false gloses. Offer them the name of Paule, and he is as odious in harte to them, as a venemous Serpent to a woman, betwirt whom God hath for euer set a perfite hatred. Notable is that saying of the learned Lodouicus against the blyndnesse of his tyme in the latyn Church. Augustinum vetustas tuetur, &c. Augustine is safe for his age. But if he and Paule were aliue agayne, he should be shaken of as a badde Rethoritian, or a poore Gramarian. But

Gen.3.

Lodo. viues in li, 13 de ciuit Dei, cap. 2.

saint

saint Paule should be taken for a mad man, or else for an Heretique. Thys learned man (approued by them) thus openly conuinceth them of flatte Apostasye, and horrible blasphemy. Neyther let anye man obiect to me, that thys Church of Rome could possibly neuer erre so wickedly, for thou sæst by comparing them with the other (as before) howe they are degenerate, and Paule himselfe in his Epistle to the Romaynes, doth warne that church of the same, which after came to passe, vz. that she shoulde take hæde, for as God had not spared the naturall branches, hys Church in Iewry: So they in that church of Rome should not be high minded, but stande in awe. He exhorteth them to consyder Gods sharpnesse towards them that are fallen away, and hys goodnesse to the church of Rome, and other Gentyls, that they maye by grace remayne in their receyued goodnesse. Otherwise sayth Paule: Thou also (though thou be the church of Rome) shalt be cut off. Then syr there is feare in Paule, of the errors and departing from the fayth, which after came to passe (I saye in the Church of Rome) and remayneth at thys day so, as one of the Popes Legats, called Cheregatus, sent by Adryan then Byshop of Rome, to the great assembly of the Empyre at Norembirge in Germany. 1523. by his maysters warrante, sayd thus, in ỳ assembly. A sacerdotibus iniquitatem populi duianare multis nunc annis, &c. That is, the iniquitie of the people grew from the priests, & that now for the space of manye yeres, there haue bene great offences cõmitted in Rome, and all thys plague and mischiefe haue followed vnto all the inferiour Rulers of the church, euen from ỳ high throne of the Popes (sauing thy reuerence good Reader) owne holynesse. And in the late Counsell (or conspiracie rather) at Tridente. Cornelius Byshop of Bitanto hath affyrmed the lyke. They haue brought to passe (sayth he) that godlynesse is turned into hypocrysie, and that the sauour of lyfe is tourned into the sauour of death. Would God they were not

The Romans nowe would call Paule an Heretique were he alyue.

Paule feared the Apostasie of Rome. Cap. 11, 21, 22.

Io. Sleda. lib. 4.

Io. Sarisb.

Fasciculus rerũ sciendarum.

All filthynes from the Pope.

not gone wholy with general consent, frō Religion to superstition: from fayth to infydelity: from Christ to Antichrist: from God to Epicurisme, saying with wicked harte and fylthye mouth. There is no God. Neyther hath there bene this great whyle any pasture or Pope, that regarded these things, for they all (both Pope and Prelates) sought their owne, and not so much, as one of them (neyther Pope or Cardinall) sought for the things that pertayne to Iesus Christ. By thys sufficient wytnesse of their owne (good Reader) thou now seest, as the church of Rome may erre: So in dede & truth, she hath for many yeres erred, and that most fylthyly. Examine the chiefe points of her Religion, wherein she most glorieth, and thou shalt finde them eyther to haue their beginning and warrant of mans mortall brayne, or if borrowed from Christes worde and institution, the same greatly corrupted, shadowed and abused. Chose what poynte thereof that lyketh thee best, and it wyll so appeare in euydent proofe, in apparent truth. As for example. The syngle lyfe of popishe priests, is a principall poynte of their profession. Against which we will fetche no other wytnesse then themselues, and their alowed Doctors, to proue that thys opinion & most stricte yoke (which not many of them are, or can be able to beare) is farre shorte the warrante of God, and deuised of their selfe inuention, rather Ex diametro, right agaynst God and his sacred worde. First Hierome sayth, that Paule doth not commaund christian men to put away their wyues. The words of this Father, their Church Doctor as they chalenge him, are vpon the words of Paule. Let euerye man abyde in the vocation wherein he was called. Ex hoc habentibus vxores. &c. Hereby S. Paule byddeth not maryed men to put away their wyues sayeth Hierome: Ergo say I, Christianitie or the Gospell compelleth not syngle lyfe. Further in the sixte counsell at Constantinople, it is thus set downe: Folowing the olde Fathers, and diligence of the Apostles, and the constitutions

The opinion of syngle life in priests examined.

Priests syngle lyfe, is an humane constitution, against God and holye scripture.

Hier. cōtra Iouinianū lib. 1.

Dist. 31. Quoniam.

and

and lawes of the holye fathers, from henceforth we wyll that the lawfull mariage (of prieſts and Byſhops) ſhall ſtande in force, not in any wayes diſſoluing the lawfull mariage bedde with their maryed wyues. Note, he ſayth that the mariage of Byſhops and prieſts is the order, diligence, and lawes of the Apoſtles and holy fathers, and ſayth their maryage bedde is lawfull, and therefore wyll not they compell ſyngle lyfe to the Clergy. But yet more, a moſt deare friend to the Pope, and gatherer of his fragmentine lawe, called Gratian ſayth hereof. Copula ſacerdotis, &c. The mariage of prieſtes ſayth he, is not forbidden by any authoritie, eyther of the law, or of the Goſpell, or of the Apoſtles. Saint Ambros expounding theſe wordes of the Apoſtle: Touching Virgins I haue no commaundement, ſayth: Si Doctor gentium non habuit, quis habere potuit? If the Doctor of the Gentyls had no commaundemente of the Lorde touching Virgins, what man elſe then coulde euer haue? Clemens Alexandrinus ſayth, all the Epiſtles of the Apoſtles, all which teache ſobrietie and continente lyfe, whereas they contayne innumerable preceptes touching Patrimonye, bringing vp of children, and gouernment of houſe, yet they neuer forbad honeſt and ſober mariage. And to ſuffiſe this matter, I will ſtay with the teſtimony of the Popes owne Legate Slatere Cardinall Caietanus, whoſe wordes are touching this matter thus: It cannot be prooued eyther by reaſon, nor by authoritie (ſpeaking abſolutely) that a prieſt ſynneth in marying a wyfe. For neyther the order of prieſthood, in that it is order, nor the ſame order in that it is holye, is any hindrance to matrimony. For prieſthood breaketh not mariage, whether it be contracted before prieſthood, or afterward. Setting all Eccleſiaſticall lawes aparte, & ſtanding onely vnto thoſe things, which we haue of Chriſt and his Apoſtles. Abote Panormitane ſayth: Single lyfe is not of the ſubſtance of the order of prieſthood, nor of the law of God. The long practiſe in the church of Rome, approueth

16. Queſt. 2. ſors.

Ambro. in 1. Cor. 7.

Clem. ſtrom. li. 3.

The Apoſtles neuer forbad honeſt maryage.

Card. Ca. in quodli. contra Luthe.

Pano. de claric. cõiuga. cum olim.

mariage in Ministers or priestes, holy and lawfull, & syngle lyfe in Popishe priesthode compelled, to be a corrupte lawe, after long tyme by tyranny thrust vpon the Clargy.

Sundry the Byshops of Rome maryed priests chyldren.

Ex Damaso ad Hieron ex Platina & Nanclero.

Pope Damasus wryteth that many Popes of Rome themselues were maryed priestes sonnes: As Syluerius Pope was the sonne of Syluerius also a Byshop of Rome: Pope Deusdedit, was the sonne of Steuen a Subdeacon: Pope Adrianus, the sonne of Thalar a Byshop: Pope John. 15. the sonne of Leo a Priest: Pope Hosius, Steuens sonne Subdeacon: Agapetus Pope had one Gordeanus a priest to his Father: Pope Gelasius, was the sonne of Valetius a Byshop: Pope Bomface the sonne of Iocundus the priest, Pope John the 10. was the sonne of Pope Sergius. The second Syluerius was the sonne of the Byshop Ormysda. Anno Domini. 524. Pope Felix. 3. the sonne of Felix a priest of Rome. 474. Pope Theodorus was the sonne of Theodorus Byshop of Jerusalem. 634. And Policrates Byshop of Ephesus doth shew, that seauen of his parents did (linially discending) possesse the Sea and Bishoprick of Ephesus before him, and he himselfe was the eyght. In the time of Pope Alexander. 3. there was a controuersie in Englande, for the Patronage of a Benefice, betwixt the Prior of Plympton in Deuonshire, and one Iohn de valle forda. The Iudges were deputed, Richard Archbishop of Caunterbury, and Roger Byshop of Wyncheſter, before whom the Prior of Plympton proued his right thus. There was sayth he, a priest of Plympton called Alpheidge, and had the benefice of Sutton, now called Plymouth, of the Prior of Plympton. This Alpheidge had a sonne called Sadda, which also had the benefice after his father, and after Sadda, was there another priest called Alnoldus, which also had the benefice, this Alnoldus had a sonne called Robart Dunpruste, which after the decease of his father Alnolde had also the sayde benefice. And after thys Robart Dunpruste, Wylliam Bakon his sonne, lykewise enioyed the same

A Iury patronatus in Englande proued, for the Benefice of Plymouth by the succession of maryed priests chyldren.

D. Barns ad. Henr. Regeni. 8.

same benefice. And so seest thou good Reader, both abroade and at home, the Churche of Rome to haue practised in priesthood, holy matrimony wythout check. For all these and a great many moe, the Popes lawe testifyeth to be the sonnes of Subdeacons, Deacons, and priestes, and haue borne the Myter in the Church of Rome. Polidorus Virgilius sayth, that the restraynte of priestes mariage, was fyrst attempted in Englande, about the yere of our Lord. 970. and was concluded in the Romishe Churche after Anno. 1100. and neuer before: So that as Fabyan testifyeth, Bysshops and priests lyued with their wyues in holye Matrimony, after Christes ascention, about a thousande yeares together. Is not thys a playne prowfe, that syngle lyfe is lately, not yet 600. yeares ago, growne into the Church, and so the inuention of man, compelling men to that extremitie, which neyther God or his Church doth cõmaunde. Virginitie (sayth Ambrose) is a thing that may be counselled, but not compelled. These Romanists doe commaunde that herein, which themselues keepe not, as Orygen sayth so long sythe, Non solum, &c. Not onely they doe not that they teach, but also cruelly & without mercy, they commaunde others to doe, that they be not able, not consyderyng or wayng the mans strength. Such be they sayth he, that forbidde men to marry, and from that thing that is lawfull, dryue and force men to an immoderate kynde of vncleanesse. But they are condemned of their thirde Doctor Hierome, who sayth thus: Si quis consideret virginem suam, &c. If any man consyder that his owne Virgin, that is to say, his owne flesh, groweth prowde and boyleth vnto lustes, and cannot stay it, there is layde vpon him a double necessitie, eyther to take a wyfe, or to fall. If a Papiste would replye, this in the laytie lawfull, but not in the priests, which haue vowed chastity and syngle lyfe, let him remember what his owne rule, written in his fathers lawe the Popes Decree sayth. In malis promissis, &c. In an euill promise

Damas. dist. 56. cap. osius. Polid. de inuent rerum, li. 5.

Fabyan pag. 293.

Priests mariage lawful a thousande yeres after our Christs ascention.

Orig. in mat. tract. 24.

Hier. aduersus Iouinia. li. 1.

22. 9. 4.

promise breake thy fayth (i. thy othe) in an vnhoneſt bowe change thy purpoſe, that thou haſt vnaduiſedly vowed, ſée thou doe it not, it is an euill promiſe that is kept with wickednesse, &c. But to helpe this darkneſſe, the Papiſts vſe a miſtie reaſon, amongſt ſundrye Paradoxes, Mariage is (ſaye they) an hyndrance to prieſts in their office, therfore may they not marry. Yet the olde fathers gathered forth of the bewe of holye ſcriptures, example that mariage was no let, but a furtherance rather, and in dæde to godly lyfe. Chryſoſtome ſayeth, although mariage hath much trouble in it ſelfe, yet maye it ſo be taken and vſed, that it ſhall be no hindrance to perfite lyfe. Agayne he ſayth: Excuſe not thy ſelfe by thy mariage. Thy Lorde was at the mariage feaſt, and honored it with his preſence, and yet doeſt thou blame mariage? And ſayeſt thou that mariage is an hynderance vnto godlynesse? I tel thée mariage is no maner of hyndrance vnto godlynesse. Wylt thou know that it hyndereth not to haue a wyfe, and to haue children? Had not Moſes wyfe and chyldren? Beholde Peter, a pyller of the Church, he had a wyfe, therefore fynde no faulte with mariage. Agayne Eſay (ſayth he) the beholder of celeſtiall Seraphins, who notwithſtanding, he had companye wyth his wyfe, yet he quenched not the grace of God. Agayne, Eſay had a ſonne and a wyfe, that thou mayſt vnderſtand that mariage is not euill, but that fornication is euill. Agayne, what did mariage hinder thee? No, thy wyfe is gyuen thee to be thy helpe, and not to deceyue thee. Auguſtine ſayth, moſt holye Samuel begat children, and yet nothing abated the merittes of his righteouſneſſe. Zacharias the prieſt in his olde age begat a chylde (to ſay Iohn Baptiſt) wherefore then is that thing accuſed, which is proued to doe no maner of hurte. Againe Ambroſe ſayth, we ſée both Virgins to be carefull for the worlde, and maryed perſons to be carefull for the workes of the Lord. But ſo farre ſayth godly Chryſoſtome, is maryage from hindering, that it much helpeth to godlyneſſe, and adminiſtreth great comfort.

Holy maryage, no let to godlynes in Miniſters.

Chri. 1. Ti. hom. 10.

Cont. Iudeos & Gēt. To. 3 pag. 363.

Aug. in queſ. nou. & vet. Teſt. q. 127

Ambr. in 1. Cor. 7. 33.

fort. For it represseth the rage of natures fury (sayth he) suffreth vs not to be dashed and tosse as the waues of the Sea, but causeth that our ship may happily arriue into the Hauen. And for that cause hath God giuen thys comforte vnto mankinde. To be short, the learned priest Gregory Naziancene, testifyeth of his fathers help by mariage (being the Bishop of Nazianzum) on this sorte. Euah that was giuen to Adam for an helper, became an enimy, &c. My mother being gyuen to my father of God, became not onely his helper, for that had bene no great wonder, but also was hys leader and Captayne, bothe by worde and by dede, trayning him to the best. And albeit in other things, it were best for her to be subiect vnto hir husbande for the right of mariage, yet in Religion and godlynesse, she doubted not to be his maystres. Thus haue these fathers proued mariage, and mariage of priestes to be no hindrance to godlynesse, but a godly helpe thereto. Wherfore we may conclude, that as syngle lyfe compelled, without consyderation to ethe priest and minister of God, is without the will of God in his worde. So is that restraynte of maryage the doctrine of the Deuill, as Paule sayeth to Bishop Timothe. Let no man make his excuse by his wyfe or chyldren (sayth Chrysostome) &c. For this excuse and this pretence, is the craft and deceytfulnesse of the Deuill. But the Pope restrayneth maryage, therfore the Deuils Doctor. Happily hereto it will be sayde with Augustine: He forbiddeth mariage, that sayth mariage is euill, and not he that setteth before things being good, an other thing that is better. Consyder yet I pray thee this doctrine of the Pope. Qui in carne sunt, &c. They which be in the flesshe, cannot please God. But they which be maryed, are in the flesshe: Therfore they which be maryed cannot please God. Syricius the Pope calleth mariage vice, letchery, & fylthy luste. One Louanist sayth, the East church maintayned a schole of fylthynesse, in cause of the priests mariage there defen-

Mariage an help to godlynesse in priests.

Christ. in gen. ho. 21.

Nazian. in Ehitaph patris.

1. Tim. 4. 3.

Aug. con. Faust. li. 30 ca. 6.

Dist. 82. posuisti.

Apol. 183.

ded. To call mariage vice, letchery, fylthy lustc, to say that in mariage a man cannot please God, to cal those Infidels that marry, as Inocentius dist. 82. plurimi doth, to say it is a Schole of fylthynesse, I suppose is to speake more then much euill of mariage, and doth say it is euil. The Pope and the Papistes with him thus speake of it, therfore they giue forth herein the doctrine of the Deuill, and compell by his doctrine their fylthy syngle lyfe. And as the Apostle sayth, when the Romayns their forefathers thought themselues wise, they became fooles, and tourned the glorye of the immortall GOD, to the ymage of a mortall man, &c.

Rom. 1. 22

Wherfore God gaue them vp to all fylthynesse: Euen so of right it is come to passe in the Romane papists now, to haue the lyke iudgement, that they may reape the fruite of their iniquitie, and that the blinde guydes and like led people might perishe together, that refuse the light Christ and his gospell, and imbrace by loue carnall this deuillishe doctrine. What fruites this syngle lyfe bringeth to the world in the Popish Clargie, I blushe to speake. I will not therfore tell of those 6000 childrens heades, which when saint Gregory the first as they call him (the worste Bishop of Rome in deede, of all that wente before him, but the best of all which haue succeded his place and dignitie) did drawe his Fishe ponds in Rome, in stead of well growne Carps, were taken vp I say 6000 childrens heads, to the reproch of all popishe fruite, in popishe priestly syngle lyfe. Whys fruite is whoredome and murther, vppon which occasion Gregory repented, that he had giuen precept of syngle lyfe, requiring the sonteni of Paule: It is better to marry then to burne, he ther vpon added (drawing back his wicked decree, seing it an occasion of great whoredome and murther) It is (sayth he) better to marry then to giue such occasion of murther. We may saye of these Chaplaines and their felowes, as Epiphanius sayd of such: They refuse mariage, but not lustes or pleasure, for they esteme not chastitie,

Filthy fruit of Popishe syngle lyfe.

1. Cor. 7. 9

Epi. cont. Oryg. heref. 42.

but

but hypocrisie, and yet the same hyddē lye, they will haue called chastitie. Can the Popishe Clergie be paynted more plainely: I trowe not certainely. Much lesse will I saye then eyther their deserte or craft craueth, this that I haue sayd doth sufficiently set forth this to be mere popish darknesse, and that sufficeth our purpose at this tyme. Wrist me (good brother) as in this poynt thou mayest easily perceiue their tretchery: So in the remnants of their Religion, there is neyther truth, nor true godlynesse.

Now concerning the second branch of the worde darknesse, which is corruption of lyfe. If thou wilt aske, what corruption? I studie to saye, not for wante of cause, but where to beginne. I leaue to speake of forreyne Nations, and would to God we had no cause to descry the sickenesse of our selues. England Lorde graunt hir repentance. Oh the synnes of Englande. They are (as Esay sayth of hys time) from the top to the sole of the foote, there is no health. The princes and Nobles ware wearie of the worde of lyfe, they may not abide to be touched at the quicke. Secondly, such rather wishe that the worde shoulde haue no preachers to reueale it, then their iniquity should be made knowne to their amendment by it. I knowe the Lorde be praised, that we haue sundry doughtie Danids, that yet will humbly heare with noble harts, the Prophet Nathan to reproue their yll, so he doth it by some pretie shadow, as Nathan did. And truely noble persons, are to be vsed with reuerende regarde (their synne not nourished) least as we flyde from Nathan his example, we doe lesse good, then eyther our desire, or their condition may require. So be there also hawtie harts in honors seate, to whom John Baptist cannot without great hatred and like displeasure, reproue those things in them, which the whole worlde cryeth oute vpon. This is corruption, but woulde to God this and the rest were farre from all our Nobilitie. The poore tenants cry out of some, as done to beggery by vnreasonable fynes,

The darkenes of Englande.

Esa. 1. 5. 6

How princes & noblemen muste be reproued of sinne.

racked rents, great enclosures, priuation of their auncient Commons into Parkes and pastures, not for fallow, but for well tallowed shamble Deare. Oh vyle debase of Noble state, to acquainte themselues with grasing arte, and Butchers skill, or to destroye for wole and Lambe, the Lambes of Christ, bought with the precious blod of the
Act. 20. 8. sonne of God. The Courtly pleasures, and Venus Courte is an horrible darknesse of these dayes. women be chaunged into mens aparell, that is thought a Courtly comlynes, which the almightye God doth condemne in his lawe, for great abhomination: The woman shall not weare that
Deut. 22. which belongeth or pertayneth to the man (sayth the Lord) (as Dublet & breeches & such lyke) neyther shall a man put on womens apparell, for all that doe so, are an abhomination vnto the Lorde.

Giue eare to this you Courtly Madams, which daunce
The Court ly guyse in wantons. in mens Dublets to the wante of womanhod, the breche of this lawe, and the offence of god people, which rather then to doe, you ought to abstayne from your fantasies, were your lewdnesse herein lawfull. Whether yee eate or drinke (sayth the Apostle) or whatsoeuer ye doe, doe all to
1. Cor. 10. 31. the glory of God (not to your owne flaunte, and vaine gloryous shewes) giue none offence, neyther to the Iewe, nor to the Grecians, nor to the Church of God. Marke this you cannot replye, and say. Who hath to do with vs, who shall comptroll vs, we are the maysters of our selues. For euen in those things which be lawfull and indifferent, the more Noble, the greater care you ought by the rule of Gods holy word, to haue to your actions, for ỹ cause of your brethren,
In indifferent things, the help or hurte of our brethren, is chiefely to be respected which be eyther Gods enimies as the Iewes, who maye not receyue offence at you, or Grecians, popish worldlings or wanton Atheists, which seeke to be of the fashion, though it be against god, or ỹ the people of God, by your insolency be greeued, the daunger whereof is not smale: Whosoeuer (sayth our mayster Christ) shall offende one of these little
Mat. 18. 6. ones which beleeueth in mee, it were better for him that a

Mylstone

Mylstone were hanged about his necke, and he were drowned in the depth of the Sea. Yea greater care, the noble, the mightie, the ritch, the prowde, one and other ought to haue of their godly brethren, then of their owne members. Woe to the worlde (sayth our Christ in the place afore coted) bicause of offences, for it must needs be that offences shal come, but woe be to the man by whom they doe come. Wherefore if thine hande or thy foote cause thee to offende, cut them of from thee, it is better for thee to enter into lyfe halt or maymed, then having two handes or two feete, to be cast into euerlasting fyre. And if thine eye cause thee to offende, pluck it out, &c. Loe christian, thy bodyes desyre muste to her great losse, giue place to thy brothers good estate. Dauid therefore prayeth the Lord, to shut vp his eyes from beholding of vanitie. For hence it is, that the concupiscence of the heart (being produced by the conducte of the eye) doth lust after the pryde of thys worlde, without regarde of God his people, his or oure enimies, or our owne deare brethren, whom eyther we strayne with their sorrowe to sore after our Courtly guyse, or else we griene their consciences to beholde our to to much vanities. And thys is monstruous, that that which is to vs a signification of our fyrst fathers synne, in whom we all are damned to death, should be to vs a delighting pleasure, and the same which was giuen to couer our shame, we shoulde abuse to our great confusion. For most true it is that apparell, whereof we now pride so much, was and is the accuser of synne, for our fyrst parents were naked before they sinned, and were not ashamed, bycause nothing gaue cause to blushe, they fræ from synne, and being made to the ymage of God. But hauing transgressed his commaundement, they sawe their nakednesse and synfull bodies by eating of the apple, and did blushe, for shame, blushing and confusion are the fruites of synne, to whome nowe some couerture was necessary, as well to kæpe the lesse honorable partes secrete,

Psal. 119.

Two cusis in outragious apparel.

Gen. 3. 21. 1. Cor. 15. 22.

The cause of apparell is synne.

as to defende them from the parching sunne and Winters
Gen. 3. 21. colde. Wherefore our good God, gaue to eyther of them a coate of peltes or skyns. This symple sufficient attyre condemneth two sortes of persons, the Adamits which runne naked, to counterfeyte Adam and Heuah, which thing if God would to haue had in vse, he had not giuen these naked creatures these needy coates. The other are our lusty Gallants of eyther sexe, that to to much doe glory in their apparell, which is and ought to be to them, a preacher of their fathers shame. In our attyre we ought to kæpe modestie and comlynesse, eche man in his degrée (as their is great difference) the which to excæde, is thus to walke in darknesse. First, they inuerte the vse of aparell, that is eyther a bounde beyonde their calling, or take pride therein, which onely ought to defend their bodyes, as is sayde, and to put vs in minde of our frayle condition. These blynde men are lyke to those fellowes, chayned with heauy yrons, for some horrible murther, and yet doe bragge of them, as of matter worthy much glory, and therfore set them forth to shew in all brauery. Secondly, the delight of braue and costly araye, doth marueylously encrease the pride of the lurking heart, which once enflamed, is neuer content, but causeth vs to forget our state and condition, it enuyeth others more gaye, and despiseth all such as to vs be attyred
Euill branches of a naughtie tree. in inferior sorte. Thirdly, prowde aparell, as it satisfieth fleshly appetite: so is it verye offensiue to the moste beholders. Adde to this, it bewrayeth a lewde harte, a light person, a vayne mutable man, delighting change in vanities, and such a one is euer inconstante in all his wayes. Neyther did godly Iudith decke her in prowde array, tyll shee
Iudi. 10. 1. purposed to spoyle curssed Holophernes. And cruel Iezabel sought to allure Iehu his hart, by her sumptuous shewe in brauery. Fourthly, you breake contemptuously this commaundement of Christ: Be not carefull what to put on, &c.
Math. 6. If not for necessaries, how much lesse for these superfluous vanities,

vanities, which shall bring woes and Gods euerlasting curse, to them which be faulty herein. Lastly, the iudgement of God aproueth his hate herevnto, which beateth downe iustly so manye to beggerie, from former great patrimony, by their synfull excesse in costly aparell, and doth also often throwe vs into those Country plagues, whose fashions we haue most fauoured, in the strange guyse of monstruous attyre. But perhaps these Courtly Ladyes and Gentils will doe, as our Lord Christ sayeth, the Pharyseis did. They did hate the present teachers, and yet they made much of the Monumentes of the Prophetes, whome their forefathers murthered. And it maye be that these our riche and myghty Gallaunts will say, what haue these pratling preachers to doe with vs? why should they correct vs? let them kepe them to the Text of Scripture. Well then, we will in this point pleasure you, and to ende withall, onely giue you the Scripture Text, which would GOD ye would take hede vnto, till the day starre Jesus Christ apeared fully in your hearts. Thus sayth this scripture then against this darke corruption of pride, in the rich practised, for want will not permit the hawtie harts of the least able to atchyue hereto. Now hearken to you Nobles of eyther sexe, ye Gentils & riche in lands and possessions, for now the Lorde himselfe speaketh vnto you: Woe be to the wicked (sayth the Lorde) it shall be euill with him, for the rewarde of his hands shall be giuen hym. Children are Extortioners of my people, & women haue rule ouer them (as Iezabel had of her husband Achab, to spoyle Naboth of his Vineyarde, for her prides sake) O my people, they that lead thee, cause thee to erre, and destroy the way of thy paths. The Lorde standeth vp to pleade: yea, he standeth to iudge the people. The Lorde shall enter into iudgements with the ancients (that is the Rulers and gouernors) of his people, and the princes thereof, for ye haue eaten vp the Vineyarde, the spoyle of the poore is in your houses (the case is some-

Mat.23.29

Marke ye lusty Gallants.

Luc.1.78.

Esa.3.11.

thing changed in our dayes, for the spoyle of the poore by the mighty couetous rich, is for the most passed their hands into the Marchant Vserers house, Entrest eating vp both stocke, state, gayne and substance) what haue you to doe, that you beate my people to peeces, and grynde the faces of the poore sayth the Lorde (that is, they shewe all crueltie and extreme impouerishment of them) euen the Lorde of hostes. The Lord also sayth: Bicause the daughters of Syon are hawtie (christian women prowde) and walke with outstretched necks, and with wandring eyes, walking and mynsing as they go (they tryp on typtoes) & making a tinckling with their feete. Therefore shal the Lorde make the heads of the daughters of Syon balde, and the Lorde shall discouer their secret parts. In that day shal the Lord take away the ornament of the slyppers and the Cawles, and the rounde tyres of the head, and the slops (be they linnen or sylken secrete breeches) and the heade bands, and the Tablets, and the eare Rings, the Rings and the Muslers, the costly apparel and the vayles, and the wymples and the crispine pinnes (wherwith these monstruous heads in heyre be frisled, beyonde Natures disposition) and the Glasses and the fine linnen, & the hoods, and the Lawnes. And in steade of sweete sauour, there shalbe stinke, and in stead of a gyrdle, a rente, and in stead of dressing of the heyre baldnesse, and in steade of a stomacher, a gyrding of sackcloth, and burning in stead of bewty. Thy men) that is to say, your fond husbands which fed your follyes) shal fal by the sworde, and thy strength in the battle. Then shal her gates mourne and lament (theyr pryde) and she being desolate (voyde by conquest in warre of her Gouernors and Nobles) shal syt on the grounde (in sadnesse and sorrowe) The dayes of our pryde in deede maye boast of antiquitie, as here we see, but therewith the preachers warrante is declared, by the Sermon of thys imboldened Esay, in whome the promise of God, to all his Ministers in the person of Jeremy was apparente. Thou therfore

Reade and beware to offende the Lorde.

The plague of pryde and superfluous apparell.

fore truſſe vp thy loynes and ariſe (ſayth the Lord) & ſpeake vnto them al, that I haue commaunded thee. Be not afrayde of their faces, leſt I deſtroy thee before them. For I, beholde I, (a notable warranting conſolation to Gods Preacher) I this day haue made thee a defenced Citie, and an yron pyller, or walles of Braſſe againſt the whole lande, againſt the kings of Iudah, and againſt the princes thereof, againſt the prieſtes therof, and againſt the people of the lande, for they ſhal fyght againſt thee, but they ſhal not preuayle againſt thee, for I am with thee to delyuer thee ſayth the Lord. Ier. 1. 17.

The Preacher ſhall be deſtroyed fyrſt, if hee wynke at others ſyn.

Chriſt is the lyght, his worde and preachers manifeſt the ſame: He is giuen of the father to be reuealed vnto men. And though kings and men ſeeke to ſtop the ſame, he ſhall preuayle in his weake inſtrumentes, at his good pleaſure, mauger their malice. Wherefore ye darke Doughties, and Damſels Feares, which turne day into night, and night into daye, lye in Beddes of Iuory, and quaffe carowſſe in Goblets of Golde, which deſpiſe to haue the light of the Goſpell, to pierce your hearts, that encreaſe your Inſtruments of Muſicke aboue Dauids number, and haue no compaſsion on Ioſephs impriſonmente and miſeries. Suffer thys worde to be reuealed to you, ſeeke it, hunger after it, eate it: In taſte to fleſhe and bloud it is bitter, in digeſtion harde, but in operation ſweete, pleaſante and moſt profitable. It is more ſweete (ſayth Dauid that Noble Gentleman & king) then Honey or the Honey Combe. It is more precious then Golde and Syluer. For it is the Lanterne to thy feete, and the light to thy paths. It is the immortall ſeede, that begetteth vnto God: It is the Pylke for Babes, and bread of Gods children: It is the muniment of Gods warre, wherby all ſtrong holdes, vaine imaginations, and euery high thing that is exalted againſt God, is throwne downe: It bringeth into captiuitie euery thought, and conuerteth the ſoule, to the obedience of Chriſt. Finally, the worde of God nowe preached, is the power of GOD to take ven-

Eſa. 5. 7. 8. 9. 10. 11. 12. 13. 14. 15. Amo. 6. 4. 5.

Iere. 15. 16.

The nature of Gods holy worde. Pſa. 19. 119

1. Pet. 1. 23. Ia. 1. 18. 1. Pet. 2. 2.

2. Cor. 10. 4.

Pſal. 19.

Rom. 1. 16.

geance of the disobedient, and to bring to saluation, all them which loue, lyue, and beleeue the same. This worde by the Prophets remayneth, crying out of the darknesse of the ritche, so that we may see, howe as a Canker couetousnesse hath festered into the whole progeny of the worldly more wealthy. Wo vnto them (sayth Micha) that imagine iniquitie, to worke wickednesse vpon their beds, when the morning is light, they practise it, because their hande hath power. And they couet Fields sayth he, and take them by violence, and houses and take them away (a Towne is tourned into a Sheepecoate) so they oppresse a man and his house, his bloud and kyndred, euen man and his heritage. But against thys Family haue I deuised a plague, wherout you shal not (sayth the Lord) pluck your necks. They shal lament dolefully ouer thee and saye: We be vtterly wasted. The Destroyer shall be destroyed, this is his iust plague. What darknesse is this that so manye Noble men, men of worship, and men of wealth professing the Gospell, shall reade thys and not see it, shall heare and not vnderstande this, but the couetous cares and pleasures of this lyfe, hath choked his worde in their harts, and therfore they ryse and tourne on the other syde againste the Lorde of lyfe. But what is the darknesse of the common sorte. Truely one with the best sort (as the worlde counteth best) ignorance of God and his worde, and crueltie one to another. For as for whoredome and such grosse sinnes, they are so common as skante they are thought worthye reprofe: Robery in a Gentleman, is wrapped vp with helas, it was néede in him: Theft is good shift for tall felowes to lyue by: Whoredome is called the worke of Nature, and dronkennesse good felowship, &c. O Lorde shyne into this doungeon of darknesse, with the beames of thy reuealing truth, that oure harts may once hate to sléepe in this bedde of synne and securitie, for thy Christes sake. But as their is a lyking generall (except of Gods chosen) and mutuall for these euils:

Micha. 2.

Great darknesse.

So

So is there elſe a peſtilent hate among theſe ſorts of men. For the Riche men (as Micha ſayth) are full of crueltie, and the inhabitants of the land ſpeake lyes one to another, there is to daye, no truſt in mans tongue: We are become Coſoners one of another, there is but deceyte in our mouthes. The good men periſhe amongſt vs, and there is none righteous in earth. Men lye ſome in wayte for blood, others hunte as with a Hay net, to catch his brother. The Iudge iudgeth for rewardes, the great man ſpeaketh out the corruption of his harte, and ſo againſt the powre it is ſhut vp, that no man dare whiſper againſt him. Therefore will the Lorde make vs ſicke with ſmyting, and deſolate becauſe of our ſynnes. The day of our watchmen and viſitation commeth, then ſhall be our confuſion. Againe, Gods church is ſpoyled, the people by impropriations robbed of their Paſtour, by whoſe ſpirituall feeding, this bread of lyfe ſhould worke ſaluation by Chriſt in them. This is preſumptious darkneſſe. Chriſt droue out thoſe which bought and ſolde in the Temple, and ſaide that they made it a den of theeues. But what will he do to theſe, which buy and ſell the church it ſelf, and al her maintenance? From God and his Miniſters to Atheiſts, Papiſtes, and curſſed worldlings: that lyue of the Churches ſpoyle, and hate the Lord thereof, his worde and miniſtry. Dauid ſayth: He hateth all thoſe that haue euil wil at Syon. Antiochus for ſpoyling the Temple, had a ſhamefull ende. Let not theſe in this, looke for a happie bleſſing. Wyl a man ſpoyle his Gods? (ſayth the Lord) but you haue ſpoyled me, and yet you ſay wherein haue we ſpoyled thee? In tythes and offerings haue you ſpoyled mee (ſayth the Lorde) ye are curſſed with a curſſe, for yee haue ſpoyled me (ſayth the Lorde) euen this whole Nation. Note well beloued, this darkneſſe is more peſtiferous, in that it doth beget the ignorance in learned letters, and of Gods truth to the poſterity to come. For who is he that ſeing the Church ſo ſpoyled, will ſende and ſet his ſonne to ſchoole to

Mich. 6, 12

The worldes faſhyon.

7, 2.

Mic, 6, 13. 14.

Ioh. 2, 15.

Impropriations, the ſeede of ignorance in godly knowledge, and a great cauſe of Gods anger ouer vs.

Mala. 3, 8.

be a preacher, when the reward of that holy learning and place, is nert vnto beggery: except the highe Roumes. This is Gods iudgement for ignorant darkneſſe. But when shal I make an ende, a whole volume would not sufficiently set forth the worlds darkneſſe, and humane fraile conditions. For the preachers are to the people as a merry
Ier.5.13. sounde, (as the Prophete sayth) of one which syngeth a
Eze.33.32. pleasant song: And so it is nowe. All our endeuour is to marke the Preachers cunning, his Eloquence and synguler gyftes, and when the Sermon is ended, we thinke sufficiently to haue aunswered all our duetie, if vpon the
The loue of thys tyme to Gods worde and ministers. conceyued delight of his well digested order, and sound delyuery, we can, and doe giue him his due commendations, but the cause wherfore God sent him, or he spake to our amendment we regarde not, but as we came so we go, and contynue as we were, as not hauing heard at all Gods prophet sent amongst vs. Thys vniuersall olde and moste horrible darknes. The Country hath receyued the Courtly vice, night is tourned into daye, and day into night, to bedde at midnight, and vp at the noone day. The Sermon Bell doth lull these Babes a sleepe, and Sathan laugheth at their swynishe slumber. Halas thys synne. Idolatrous feastes are daylie kept, the Church Saint muste haue hys wake daye, which is all spent (being the Lords Sabboth) in Bearebating, Bacchus chére, and Venus fylthy sports. Thys execrable darkneſſe in England without restrainte. Euery man seeketh prayse one of another, and therefore
Ioh.8.47. can they not beleue, and seeke the only praise of God. This
5.44. flattering darkneſſe. The holye Ministrie is holden in con-
Poling Patrons. tempt (Christ and hys Father despysed in them) their patrons many, are become Latrons, and pryue the preachers portion to serue their owne prouision (it is ynough for the priest to haue ten pownds by the yeare, and for this to, he shal besydes carry a dyshe to his maysters Table, or else stande at the dresser, orderly to set out the messes of meate,

and

and supply the Clarke of the kytchyns place, his Seruice and Homilyes he must cut short, and measure them by the Cokes readynesse, and dynner dressing, the rosse neare ready, the kitchin boye is sente to master Parson, to bydde hym make hast, the meate is readye, and hys mayster cals for dynner, he commeth at a becke, not daring to denye or make longer staye, least his delaye might cause the Cooke to burne the meate, and he be called of mayster and men, Syr John burne Coose. These Parsons must begyn & ende Gods deuyne seruice at their Patrons pleasures) This sacrilegious darknes. Agayne, Gods Ministers haue taken to them womanishe hartes, they doe not, or dare not reproue the ryche and mightie of their iniquity. Thys is our spirituall synne, of which Chrysostome sayth: Reproue the myghtie in synne, and they will feare thee, be afrayd of them and they will despice thee. O Lord amende thys tymerous darknesse. To be short, euery man in priuate talke, accuseth his brother of darknesse and synne, yea one and al, and yet no one almost, wyll submyt hymselfe to the censure of Gods worde, or abyde thereby to be reprooued. This Catholique darknesse. Finally, we walke after wicked counsels, we stand and abyde in synfull wayes, Oh returne before ye syt in scorners Chaire, which cannot be reclamed, for of all other thys is a most curssed synne, and desperate darknesse. O Lord be merciful vnto our gracious Quéene, and shewe the lyght of thy countenance vpon vs, and bee mercyfull to vs, illuminate our harts aright, that we may once see our synne, and vtterly cast of these deadly workes of darknesse, for thy Christes sake our onely Lord and Sauyour. But Syr (sayth the Temporall, as the worlde calleth them) hath your selfe and Clergy some imunitie and priuiledge, from these darke and mistie clowdes of synne, whereof you haue so sharply sayde? Not in so deepe drownings I truste: But are we free? No, no, God knoweth. The priests lyps should preserue knowledge, at his mouth Chrysost. Mala. 2. 7.

should the Lordes people fetch the wyll of God, for he is the Lords messenger and Angel. But halas of the most we may say: The watchmen are al blynde, they be al ignorante dumbe Dogs which cannot barke, they lye and sleepe, & delight in sleeping, and these greedie Dogges can neuer haue ynough, and these shepeards cannot vnderstand (the reason is) for they all looke to their owne way, euerye one for his aduantage, and for his owne purpose. There is an other sorte, of whome maye be sayde, once professing God: They are gone out of the way, they haue caused manye to fall by the lawe. They haue broken the couenant of Leuy, saieth the Lorde. And now harcken to the plague of Harding, & such papisticall backsliding priestes. Therfore haue I also (sayth the Lord) made you to be despised, and vyle before the people, bicause you kept not my wayes, but haue bene parciall in the law. To the best of our godly Bishops and learned brethren may it rightly be sayde, as was sayde to the Angell, the Bysshop of Ephesus, by the spirite of God. Thou haste left thy fyrst loue. God graunt them, & vs his light, wherin we shall haue light, to remember from whence we are fallen, that we maye repent and doe the fyrst workes, which we did before we were promoted to our places, and preferred to others, as well, if not better deseruing, least the Lorde returne shortly, and remooue our Candlesticke. Zorobabel & Iehosua wared very slacke in the buylding of Gods house, but warned by Haggeus the Prophete, they stopped not his mouth, deprayed him not of his place and Function, or shut him vp in prison: but gaue eare vnto his worde, and rowsed vp their slothfull bodyes to the Lordes labors, which when the common people saw, they stack to their godly Prince, and holy learned Bysshop for lyfe, with teth and nayle, to the fynishing of the Lords worke. Contrarily, Ieroboam, Achab, Herod and such others, neyther would heare the Lords Prophetes, lende them libertie, or graunt them lyfe. God Lorde defende this age, thy church

Esa. 56. 10. Clergy syn.

Malac. 2, 8

why the Clergy is despysed.

Apo. 2. 4.

Psal. 36. 9.

Hagge. 1.

and

and people, from this moſt horrible darkneſſe. Shyne into the hearts of thy lightes, our godly learned Biſhops, and preachers, that their lyght maye ſo ſhine vnto vs, as we by them may be procured to glorifie thee our father which art in heauen, to whom be prayſe and glory, for euer and euer. Amen. Mat.5.16.

Thys light Chriſt and his worde, is giuen of the father to be made knowne (as hath bene ſayd) vnto the Gentyls, and to be the glory of the people of Iſrael. Where we haue to note, that his worde is not to be kept hydden, or ſecrete. If a man be blynde, and a perfite medicine be ſent hym, if no man tell the ſame vnto him, if it be not applyed wyth purpoſe to his eyes, or place to heale, howe can he but remayne in his former blyndneſſe ſtill? Euen ſo the blynde worlde cannot be brought to ſee the light of God, albeit Chriſt the light is ſente vnto it by him, vnleſſe by his ſpirite and worde, the ſame be reuealed vnto men, & aptly aplyed to their ſeuerall darkned conſtiences. It is knowne that God would haue of all Nations, tongues & kyndreds to be ſaued, and come to the knowledge of the truth. Hereto he hath gyuen Moſes, his Prophets, his Chriſt, and hys Apoſtles, Euangeliſts, Paſtors, Doctors and teachers, that Chriſtians might by the knowledge of the light, be brought to his vnitie, and to feele by fayth their conſolation in him, both Iewe and Gentyle, and if after ſo long preaching thereof, the light of the Goſpell be yet hidden, it is hyd to them that periſhe, whoſe harts the God of this worlde hath blynded, leſt by the worde they ſhould be conuerted and ſaued. But as God hath giuen his ſonne, by his worde to be made knowne: So Antichriſt the Pope his aduerſary, ſeeketh by all meanes and wayes, to hyde this knowledge of the truth from men. And therefore he locketh vp from the people of God the word of God, into the Coffer of a ſtrange tongue, which of fewe is vnderſtood, and of them not without long ſtudie, and many yeares trauayle. To this ende

A light to be reuealed vnto the Gentils, and to bethe glorye of the people Iſracll.

1. Tim.2.4

Ephe.4.11

2. Cor.4.3

The Popes practiſe.

all prayer and seruing of God, is in the Churche subiect to Romishe tyranny, tumbled ouer in the Laten tongue. But this is quyght against Gods purpose, Symeons worde, and Christs most holy Testament. Let al things be done in the Church to edyfying (sayth the Apostle) I had rather speake fiue wordes in the Church, that the people (sayth he) might vnderstande me, then ten thousande in a straunge tongue. When thou blessest with the spirite, howe shall he which occupyeth the place of the vnlearned, say Amen, at thy giuing of thanks, which is the blessing here spoken of, seeing he knoweth not what thou sayest? Again, when the whole Church is come together in one, and all speake straunge tongues (as the Englishe man to praye in the Laten, Hebrewe or greeke tong, not vnderstanding it) there come in they ỹ are vnlearned, or they which beleeue not, will they not say, that ye are out of your wyts? But if all propheſie, (namely speake in a knowne tongue to that place, to edyfying, to exhortation, and consolation) he is rebuked of all men, and is iudged of all, and so are the secretes of his harte made manifest, and so wil he fall downe on his face, and worship God, and saye plainely, that God is amongst you in deede. Whereupon the Apostle thus concludeth. If any man speake a strange tongue, let it be by two or three at the most, and that by course, and let one interprete. But if there be no Interpretor, let him keepe silence in the congregation (which speaketh languages) and let him speake to himselfe and to God. No Laten in the English church, bicause it cannot edyfie those, which vnderstande it not, thoughe it be the scripture of God that is reade or prayed, vnlesse there be to reueale it, and doe presently interprete the same. This is Paules conclusion. The Popishe Mattens, Masse, Euensong, Complyn, Pryme, Howres, Masse booke, Manuel, Grayle, Antiphonor, and Portuse, all of Popishe matter, and Laten tongue, is to be banished the Church of Englande, and else where in the house of God.

1. Cor. 14. 40. & 14. 19.

1. Cor. 14. 23.

So

So as Rome it selfe ought to haue the seruice pure, and in that language, which the symplest Italian, can easily at the fyrst hearing perceyue, & well vnderstand. But what sayth the Romish Frye to this? Forsoth in the lawe were many Ceremonies vsed in the temple, which the ignorant laytie neuer vnderstode, and yet they were contynued in that church: So though the Laten tongue be vnknowne to the most, it may also well ynough stand in Christs church now. In answere hereto I saye, it is vntrue that the people were ignorante of the Church Ceremonies. For euerye Father was commaunded to teach his children, what Exod. 12. sygnified the pascall Lambe. The Feastes of Pentecosts, of Tabernacles, they vnderstod, and the ceremonies in them, their Sacrifices they knew, some to be ỳ Sacrifice for syn, some of Reconcyliation, of peace, and all these Rites, Ceremonies and Sacrifices, were executed in the Hebrewe tongue, by the ordinance of God, which was the naturall language of the Iewes. And if there were some sygnifycations there, that concerned not the vulgar sort to know, what is that to kæpe vs from the knowledge of the prayses of God in deuyne seruice, which ought to be knowne of euery of vs? We requyre not our people to vnderstand all secrets, but we repruue the Church of Rome, bicause she doth so estraunge Gods people, from the knowledge of his true seruice, that she wil not spare them in that church so little, as the vnderstanding of the bare wordes, in their natiue spæche. Let them shewe vs the lyke warrante for this synne, as the Iewish priests had for their holye Ceremonies (all which were prescribed to them by the word of the Lorde) and they haue saide something. But this they cannot, and therefore are most wicked, and their seruice abhominable, and to all that vnderstande not their Laten tongue improfytable.

Popish reasons for the seruice in the Laten tong.

Enchyrid Hosij. cap. 34.

Againe, others with Hosius say, where Paule sayeth: He speaketh in vayne, that speaketh to a congregation in an

vnknowne tongue, he in that place (saye they speaketh of preaching, and not synging, or saying Gods deuyne Seruice, but the wordes of the Chapter. 1. Cor. 14. most manifestly doth conuince them. For their is eftsones mention made of praying in a straunge tongue (Verse. 14. 15.) and sayth he: How shall the vnlearned to thy blessing, that is to thy prayer of thankesgyuing, say Amen, if he vnderstand not what thou sayest? Wherefore this defence is most slender, and a falling proppe of Popery. Neyther are they to be heard, which saye the Church hath power to order thys matter. For Paule in the Chapter sayth: If any man thinke himselfe to be a prophet or spiritual (whether prince, Pope, or priest) let him acknowledge that the things which I write (here against praying and preaching in a strange tongue) are the commaundements of the Lorde. And can the Pope then, or maye he, or generall Counsels, change the Lordes Decrée in the Church, and that against the Lorde and hys commaundements? Hath the Church the wyfe such authoritie ouer Christ her husbande? This is the duety of the beloued wyfe to heare, and to obey her husband. Heare O Israel, hearken and giue eare (Oh daughter, sayth the Father to his church, in the shadow of Salomons mariage, to Pharaoh his Daughter) consyder enclyne thine eare (to Christ thyne husbande) forget also thy fathers house, and thy people (the Romishe Church) so shall the king haue pleasure in thy bewty: For he is thy Lorde, and reuerence thou him. To heare, to obey, to forsake thine owne institution, constitution, Father, Pope, & Popish people, that giue thée the lawes of Romishe Egypt, is the duetie of Gods Church. But to change the lawes of God, to comptroll the husband Christes commandement, to kæpe him vnder, and set himselfe aloft in the Temple of GOD (as doth the Romishe Church) is the signe of a strumpet. Judge therefore (good Reader) now, of thys Church of Rome, and what she is, which contrary to Christs commaundement, in the church

2. Cor. 14. 37.

The Churches office and duety. Psa. 45. 10

of

of God, setteth vp hypocritical seruice in a straunge tongue.

Againe, some of them saye, for children, Mylke is the best, bicause they are not able to digest strong men, therfore the Laten tongue expedient in the church. But I pray you Syr, is it your purpose, if we be Infantes, so to kéepe vs styll? For when shall your Laten seruice, which you call Mylke, be taken by your ordinance from vs: And how proue you that your Laten seruice is mylke for Christian Babes? Mylke nourisheth and fedeth, but howe edyfyeth the Laten tongue mans christian soule, when his inward hart cannot perceyue the meaning of hys outward wordes? Againe your seruice is exhibited (you say) to GOD, and wyll you fede the Lorde of truth with Popish Mylke? Is not his Maiesty able to receiue stronger meate? But from what breast (I pray you) proceédeth this Mylke? Neyther from the espoused Syon, or was it drawne from the Dugs of the fyrst mother, the Primatiue church, eyther in Rome, Corinth, Ephesus, Antioche, or else where. Syon had her seruice in her owne tongue in Hebrewe, the East Churches in the Gréeke tongue, which was their natural spéech, yea and Rome it selfe in the Laten tongue, which is the auncient Romane language. And there is no other greater reason in deede for the Laten seruice, then that hereby they would séeme to challenge al Nations to be of their church, and subiect to their kingdome. But God hauing all Nations vnder his gouernment, doth speake to eche Nation in that tongue which they vnderstande. Esay sawe the two Seraphins, and heard them praysing God, in a tongue that he vnderstode, Holy, holy, holy. When Christ was borne in Bethlehem, the Angelles were heard of the Shepheards, and vnderstod to syng: Glory to God on highe, in earth peace, to men a good will. Which song to Gods prayse, had it bene sung in a straunge tongue, the symple Shepheards had not vnderstod the same. Sith therefore the ordinance of God, the practise of his church, the vse of the tryumphant

Gods seruice ought to be to eche Nation in their commō language.

Esay. 6.

Luc. 2.14.

Church (to which we ought to be lyke) doth syng and pray in a knowne tongue, to them with whome, and for whom they doe pray. What church is that but Antichrists, which degenerating from all these, doth hyde the prayses of God in a straunge language? Some Papistes are so hatefull, that for warrante of their Laten seruice, they abuse thys sentence of Christ: It is not good to take the Childrens breade, and to cast it vnto Dogs, by which assertion, vnwyllingly they confesse, that to haue the seruice in a knowne tongue, is to haue the bread of Gods children. Wel then: God hauing wrung this truth from your lyps, we wyll accept the bread of our Lorde, to say, our seruice to vs Englishe men, in the English tongue, and doe leaue to your infancie, your chyldishe Pylke of popishe Laten seruice. But are those men for whome Christ hath shedde his precious bloud, no better in your account syr but Dogs. The spirite of God vseth not to dwell in the bodyes of Dogs, but the children of God are the Temples of the holy Ghost. O horrible blasphemy, to call these holy Vassels, caryon Dogs. But ye are those dyrtie Dogs, which be Canes muti, ye can not speake the praises of God in a knowne tongue, ye byte and deuour them which doe, ye are the Deuils Mastyues, which are reserued to eternall chaynes, if God graunt you not repentance. For it is not the propertie of a Pastor to hyde the worde of god from the people, but of Satans Consisers, which you Papists are. We may say to you as Hierome your great Doctor sayth, of your Fathers in tymes past, and of the Valentinian Hereticks. Barbaro simplices quosque terrent sono. With a barbarous vnknown tong and sound of wordes, they feare the symple, that whatsoeuer they vnderstand not, they may the more esteeme and haue in reuerence. And least the Reader should be offended, that I call the Laten tongue hereby barbarous, let hym knowe how the Apostle holdeth euery tongue barbarous, that is not vnderstode of him, to whom it is spoken,

saying:

Romishe Churche, Antichrists Church. Mathew.

A Popishe blasphemy most horrible.

1. Cor. 3. 10

Iudæ Epist.

saying: Vnlesse I vnderstand the powre and meaning of the wordes, I shall be barbarous to him that speaketh, and he that speaketh, barbarous vnto me. But the Lorde in hys great mercy, as he hath giuen his Christ to be made knowne to Iewe and Gentyle: So hath he in these our happy dayes and present state, by the contynuall preaching of his word, most worthyly wrought the glory of his name. So that out of the mouthes of sucklings and babes (yea from old wythered stocks, and as it were dead stones) Gods holye spirite floweth in Englande, and myghtily setteth forth the prayses of our Christ hys light to vs Gentyls, and full glory to Israel, that imbrace him, to whome therefore be eternall prayse. But for that thys lyght cannot be apprehended by humane capacitie, it is requisite that we seke the means by which we may apprehende the same. The fyrst hereto is, that we haue the true Interpreter of the worde in our hartes, euen the spirite of truth, whose it is to teache vs, and leade vs into all truth. This Spirite is obteyned of God for Christ, by earnest and vigilant prayer. I wil pray the Father (sayth Christ) and he will giue you another comforter, euen the spirite of truth, and he shall lead you into all truth, and shall abyde with you for euer. So as Christ hath giuen vs example, we must daylie pray the father for this Spirite, to illuminate our sences, that we may vnderstand his word aright. Open mine eyes (sayth Dauid) that I may consyder the wonders in thy lawe. Teach me thy iustifications, and giue mee vnderstanding, and I shall search thy commaundements. And Paule the Doctor of the Gentyls, in al his Epistles, prayeth for the vnderstanding of the wyll and worde of God, which commeth by the light of the holy ghost. I haue not ceased synce the fyrst daye I heard of you Collossians (sayth Paule) to pray for you, and to make peticion, that you may be filled in al the knowledge of his will, with al wisedome and spiritual vnderstanding. Also for the Ephesians he sayth: For this cause I bowe my knees to the father

1. Cor. 14. 11.

Psalm. 8.

Ioh. 14. 16

Psal. 119.

Colloss. 1. 9

Ephe. 3. 14

ther of our Lord Iesus Christ, of whom is named the whole family in heauen aud earth, that he will for his riche gloryes sake, giue vnto you mightily to be strengthened by his spirite in the inner man, that Christ maye dwell in your hartes by fayth, that you being rooted in charitie and grounded, may comprehende with all Saints, what is the breadth, the length, the depth, and to know the loue of Christ, which passeth al knowledge, that ye maye be fylled with al the fulnesse of God. **A most excellent order howe we obteyne the vnderstanding of his worde, the light of lyfe, which expresseth the great goodnesse of our good GOD, set forth by this Metaphor of Geomatrie,** of bredth, length, height & depth, **that is to say, the exceeding goodnesse of God, which in euery place, in heauen and earth, East and Weast, North and South, appeareth through his lyght of the Gentyls, Christ the Lorde to the sonnes of men. Prayer is the fyrst kepte to this vnderstanding. Prayer I saye to God the Father of Christ and vs. Gods mercifull gifte answering our prayer is the next, which riche gift reacheth to our harts our light Christ, the Lorde to dwell therein, which Christ doth shyne by his spirite so in our soules, that we by this spirituall power, doe vnderstand the mysteries conteyned in his worde, doe heare his voyce, and onely cleaue thereto, eschewing al strange spæches, be they neuer so pleasant to the naturall eare. For thus made spirituall,** we iudge al things. **Assure your selues by your owne desire of doing good to your owne borne sonnes, of your heauenly fathers gift, euen his holye spirite to this ende:** If ye aske in faith not doubting. Which of you fathers, if his sonne doe aske him bread, wil giue him a stone? Or if he aske a Fishe, wil giue him a Serpent? Or if he aske an Egge, wil giue him a Scorpion? If you therefore **(sayth our light and Lord Christ)** being euil, know how to giue your children good giftes: How much more shal your heauenly father giue his holye spirite to them, which aske of him. Whosoeuer asketh receyueth, and he which seeketh findeth,

1. Cor. 3. 14.

Iac. 1. 6.

Luc. 11. 11.

deth, who knocketh, the dore shall be opened to him. Pray therefore, lyfting vp pure hands.

The second is, the diligent studie and daylie reading in the boke of God: Blessed is he that doth meditate in the law of God day and night, and doth conferre place with place, and by those that are more playne, open the more obscure. Psalm. 1.

This was Paules commaundement to Timothie: Tyll I come, giue thy selfe to reading, to exhortation, to doctrine. Againe: Abyde thou in those things that thou hast learned, knowing of whome thou hast learned them, and that of a little chylde thou hast studied the Scriptures, which are able to make thee wise to saluation, by fayth in Christ Iesu. 1. Tim. 4. 13. 2. Tim. 3. 14.

Yea, olde Paule hymselfe, being a prysoner in Rome for the Gospell, contynued this exercise of reading & penning the fruite of his studie. Wherefore that he myght haue to do so, he sendeth to Timothy for his bookes, and noting Partchment Roles, that he left at Troas. If thys was nedefull to olde learned Paule, it is moste necessary in yong Tymothy: if in the teacher, much more in the schoier. And let no man yrke at the based style of holy Wryt, but rather thinke as in homely shelles, manye tymes are found most precious stones, and in rough incloling chaffe, moste fayre and fruitefull Wheate: So vnder the lowe style of Gods sacred Woke, the diligent praying Reader (if he come not with a preiudiced mind thereto) shal gather to his best good, the heauenly truth of Gods holye wyll in his writtē scriptures. These precious Iewels shal be there fynde: A most sure Ancor holde for his conscience against all temptations: If thou labor of darke ignorance, therein is the brightnesse of knowledge: If troubled in conscience and vexed for synne, there is the remedy, the warrant of quyet minde giuen thee in Christ: If oppressed and almost ouerwhelmed in worldly cares, and enimies, there is consolation and happy euent easely had: If destresst and perplexed, there is sound counsell and faythfull friendship: Reading with dyligence, a great furtherance to Gods knowledge in vs. 2. Tim. 4. 13.

If doubting of Gods lyke, there is a moſt ſure Towre of defence, and well buylded bulwarkes againſt all ſuch aſſaultes. And truely our ſecond Dauid Chriſt, did not elſe where, then forth of this Scrip, take thoſe little ſtones which ſlue the olde Goliath Satanas, in his ſubtile aſſaulte and cruell temptation, Scriptum eſt, &c. What wouldeſt thou haue? Hence floweth the Ryuers of God in Chriſt, to the drinking of which, our Chriſt doth daylie inuyte vs, whoſe nature is abſolutely to quenche oure intollerable thyrſt, and to ſatiſfie vs in deſire of moſt happineſſe. Here is the Storehouſe of GOD, whether we ought to goe, to ſatiſfie oure hungry ſoules. Thys is the Table of the Lorde, moſt amply furniſhed with all dyſhes of neceſſary dyet, dreſſed by the finger of God, wherewith he doth moſt lyberally fede vs: Here is alſo moſte pleaſaunt Wyne of conſolation and lyfe, the Fountayne of Chriſts bloud daylie open, for euery ſoule that thyrſteth after it, to waſhe away his ſynnes: In this holy Byble is ſituate the Heauenly Paradiſe, farre paſſing the Garden of Eden, where is all kinde of fruit for vs to eate, in which the Tree of lyfe Chriſt Jeſus is moſt fayre and free to vs. The tree of knowledge of good and euill, is ſet to our inſtruction, by the worde of God, of which we maye eate, and muſte eate, wyll we be ſaued. But that we eate not as our fyrſt Father Adam did, in earthly Paradiſe, it is fyt that we come as Bees, and not lyke vnto venemous Spyders. Let vs ſearch and ſeeke therein, the moſt ſweete lycour of lyfe, the knowledge of God and his Chriſt, the knowledge of our ſynnes, the reward of them, the forgiueneſſe of them, by whome and the maner howe: The will of God, and the ſtrength to ſerue him orderly, the power of Satan and his wylie engins, and how to eſcape them: The weapons and armour of God, and how to be armed therewith, and by battayle (in our Captayne Chriſt) to beate downe Satan vnder our feete. Vpon this fort we come, and humbly with open hartes pray and reade aduiſedly, and eſtſones medi-

1. Sam. 17. 40. Mat. 4.

Ioh. 4. 14.

The treaſures dwelling in the worde of God.

tate

tate in the lawe of God, we shall mooste ioyfully returne daylie to our brethren, into the Vyne of Gods Churche, where we shall become profitable to all men, by the honey of lyfe, euen his spirite and truth, which forth of the Garden of Gods scriptures, we haue receyued. But if we come with mindes to cauill, forestuffed with errors, and bent to gather to feede our yll, we shall misconster the worde, for his truth is open to babes, that are content to take the lesson at the parents mouth, and not to the worldly wyse, and lyke learned, resting in their owne wouen webbe of fraile humayne spynning. Hence commeth darkneſſe, error, heresies, schismes, backslydings from God, and running into Hell without remorse. Take heede therfore, how thou commest to this holy booke, and looke not therein superficially, but in great diligence, and let the hardneſſe thereof procure thy whole industrie (as before) consydering wyth what paynes men attayne to skyll, and how harde things by often vse become both sweete and easie. The mortall bookes of heathen men, we toyle and turne ouer with incredible endeuour and contynuall labor, beating body and brayne, the solace and saftie of healthe often bereſte, and contemned hereby, that we might attayne the perfection of the wryters will. And yet doe such labors but teach, or the keeping or recouery of Natures health, or the increaſe of state and wealth, or the rulely lynes of common weiths guyde, or such other artificiall poyntes of temporall blessings, which in themselues consydered, are in deede precious, but compared with the treasures of Gods booke (the lyght of lyfe) there is no comparison. For we haue not therein mannes earthy, but Gods heauenly wisedome, speaking vnto vs, to whose worde, if we giue obedient eare, we shall receyue moſt synguler aptneſſe, and ability to al heauenly things, we shall dryue from vs all heauy depressing pleasures, that hinder godly paines in Gospel studie, we shall be lightened with consolation in the booke of

Mat. 11. 15

Mortall men take great paines to read prophane, but little in gods Booke.

Gods word wyll make vs apt to all perfection.

God, and his worde shal become most sweete and easie vnto vs, of what estate soeuer. Kings shall haue in this booke their rule to gouerne, learned Preachers to teache, and the matter and Methode: Counsellors Lordes and Lawyers, matters of health: the deepe wyttes, and great Clarkes, high and deepe mysteries, and louing lowly persons, plaine and most open doctrine, sufficient to their saluation. Therfore reade diligently, and praye continually, and no doubt
Luc.11.10. the Lord according to his promise (seeke and you shal finde,
Math.6. pray and it shall be giuen you, &c.) will giue thée his holye
Ezech.36. spirite, change thy heart of stone, into a fleshy heart, and teach thée his statutes, giue thée the vnderstanding of hys lawe, and teach thée himselfe. This onely remayneth, that we which be Gentyls, should cast away our former darknesse, and put on this armour of lyghte, and embracing Christ for our lead Starre, as he is of his father giuen to vs, should by his spirite and sacred worde of fayth, in his power, cast of the power and workes of darknesse. Otherwise, it shall be to all Recusants their condemnation, that
Ioh.3.19. light is come into the worlde, and those blynde men loue darknesse rather then the light. The Iewe ought to refuse his Righteousnesse by the lawe also, and the Phariseye not to bragge & glory of his holynesse, but sincerely to receyue this our light Christ, and in him onely to repose his trust, bycause he is giuen him of GOD, to be his onely glory.

And this God graunt to his good pleasure in Christ. To the which Christ, with God the Father, and the holy Ghost, be all honor and glory, nowe and for euer.

Amen.

Laus Deo.

A. A.

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